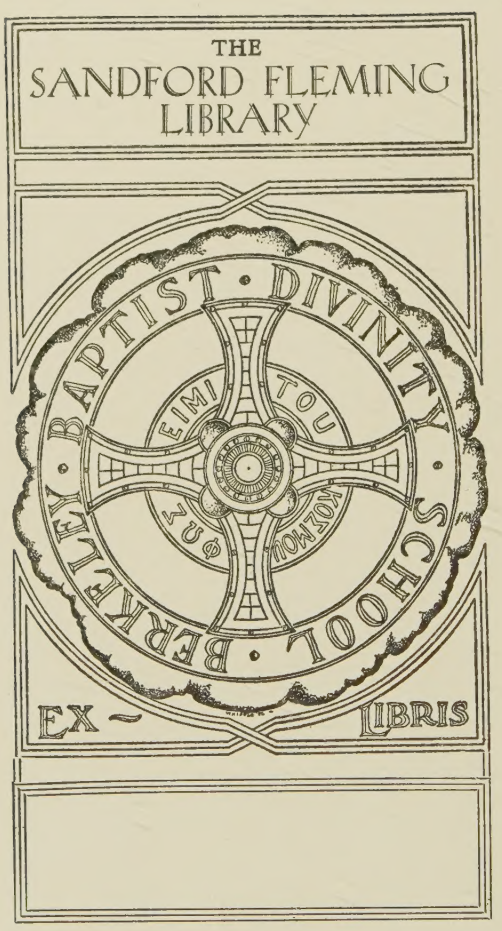
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# MENNONITE LIFE

January, 1951

***Published in the interest***
***of the best***
***in the religious, social, and economic phases***
***of Mennonite culture***

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1. Volume 1-3 (1946-48) ten issues bound in black buckram with *Mennonite Life* stamped in gold on back at $6.

2. Volume 4-5 (1949-50) eight issues bound as above at $5.

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North Newton, Kansas

## Cover

The cover of this issue expresses symbolically its contents: Mennonite migrations and publications, and calls attention to the new revised edition of C. Henry Smith's *Story of the Mennonites,* now available at Mennonite book stores at $3.75 a copy.

Illustration used by courtesy of the Mennonite Publication Office, Newton, Kansas.

# MENNONITE LIFE

*An Illustrated Quarterly*

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Vol. VI January, 1951 No. 1

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IN COMING ISSUES, 1951

*In the coming issues of 1951 MENNONITE LIFE will feature Mennonite Central Committee activities the world over, present a pictorial and eyewitness account of the Mennonites in Mexico, relate the beginning and the economic development of the Mennonites in Russia, tell the story of the Amish in Kansas and the origin of the Central Conference, present some Mennonite communities and biographies, and relate the story of the MARTYRS' MIRROR. Suggestions for stories and articles will be appreciated by the editors.*

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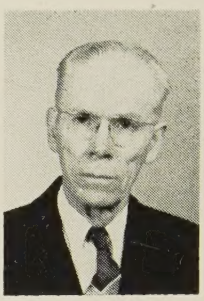
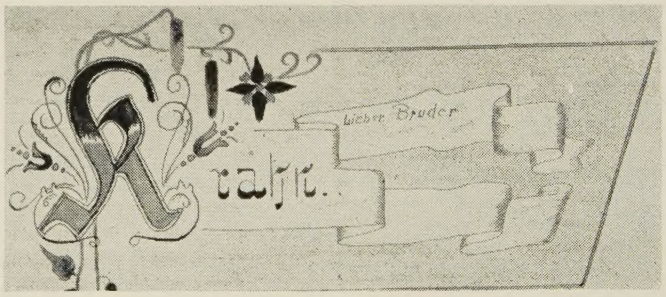
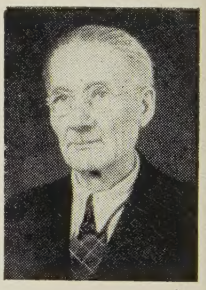
# Contributors in this Issue

(From left to right)



Jacob J. Enz, now doing graduate work at John Hopkins University, teaches Bible at Bethel College (p. 3).
Ford Berg, missions editor of the *Gospel Herald*, is the publicity director of the Mennonite Publishing House (p. 32).
Arthur S. Rosenberger, pastor Quakertown, Pa., is president of the board, Mennonite Biblical Seminary (p. 42).
P. H. Berg, editor of the *Zionsbote*, was for many years manager of the M.B. Publishing House (p. 38).
Elmer Ediger, M.C.C. Director of voluntary service, is at present attending Mennonite Biblical Seminary (p. 28).





G. Lohrenz teaches at the Mennonite Brethren Collegiate Institute, Winnipeg, Manitoba (p. 16).
Johann D. Rempel, now a D.P. in Germany, was a teacher in the Mennonite village of Einlage in the Ukraine and still writes beautiful letters (see illuminated salutation, top) (p. 6).

## NOT SHOWN

J. N. Weaver from Harper, Kansas, has been affiliated with CARE since its early period (p. 4).
J. Neufeld survived years of forced labor in Siberia and arrived recently in Ontario, Canada (p. 8).
Abe J. Unruh, farmer near Montezuma, is a lay historian in the Church of God in Christ, Mennonite (p. 26).
B. Bargen, formerly of Mennonite Publication Office is now manager of Mennonite Press, North Newton, Kans. (p. 35).

## ACKNOWLEDGMENTS

Karl Goetz, now Stuttgart, Germany, from whom the photographs on pages 8-18 were obtained, was teaching in a Mennonite high school in the Ukraine, in 1941-43. Photography pp. 16 (bottom), 17 (bottom), 18, 24 (bottom), and 26, Arnold Dyck. Photography p. 17 (top) Dr. J. B. Derksen. Photography pp. 31 (left), 35, 36 (bottom), 37 (bottom), 40 (top and right, bottom), 41 (top and bottom) Kenneth Hiebert. Photography pp. 40 (center and bottom, left), 41 (center), Bob Wiebe.

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# A Prophet in Our Day

BY JACOB J. ENZ

THE prophet is one who lives in creative maladjustment to the present because he is living in harmonious adjustment to God's future. He may be an astute statesman like Isaiah, a humble trader like Amos, a loving father like Hosea, or a fearless preacher like John the Baptist. But throughout these variations the true prophet has one common characteristic—seeking to know the whole will of God at any cost and then proclaiming the whole will of God at any cost.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord" is a voice that was considered as dangerous in the time of Isaiah as in that of John the Baptist, yet that voice is now honored as the prophetic prelude to sanity. There is an inevitable God-ordained sequence—a God-planned pattern—that makes the seeming untimely and radical calls to repentance on the part of the prophet the blueprint of the future.

Very often the prophets seem to have an almost uncanny knowledge of the future and of the diagnosis and prescription for the present, especially as prophecy and its fulfillment in the Scriptures is examined.

The prophet's crowning optimism was that God's purposes will be accomplished. He was aware of laws in the spiritual realm as immutable as the law of gravity. Righteousness, truth, and love are of the very nature of eternity. Evil, error, and wrong by their very nature cannot live; they dig their own grave.

The radical nationalism of our day teaches that the blessings of life are inevitably associated with the particular fortunes of a given country, whether it be Russia, Britain, or America. Men are told that when these systems are threatened, the God-ordained blessings in them are likewise threatened. Nationalism is raised to the level of religion and true faith in God becomes non-existant or else God is demoted to the level of an easily accommodated national deity.

The prophet, however, had the kind of perspective that permitted him to see that while God's will may be temporarily thwarted by rebellious man, it cannot finally be defeated. If this be true—if God's will remains the same, and His Kingdom, despite all attacks, will persevere—then the way to sanity in our fitful times is the prophetic way of "returning and rest." "In quietness and confidence shall be your strength." Here is the source of power in an age of power, "They that wait for the Lord shall renew their strength."

The prophets not only called sin by its right name but acted as if it was spiritual poison. God plays no favorites. "The soul that sinneth it shall die." God's own people, Israel, in the days of Amos and Isaiah were pointing an accusing finger at the barbaric atrocities of their pagan neighbors when they "threshed Gilead with threshing instruments of iron" or "ripped up the women with child to enlarge their own borders." Yet Amos pointed the same finger of judgment against the refined and respectable sins of enlightened Israel and Judah—a people especially privileged of God in their knowledge of His laws. Instead of openly disobeying the laws they "sold the righteous for a pair of shoes," a method of oppression that hid itself within the very cloak of the law!

Men still protect all sorts of sinful acts with the cloak of the church. Killing is excused because it apparently rescues Christianity. Some are given to marshalling the doctrine of the Second Coming as a final refuge for sinning men.

Ritual and doctrine can never be a substitute for the righteousness of God. A system which prostitutes the gospel to meet its own ends only adds to its inflamability. There is no safe place for a sinner in a universe over which a righteous God holds sway.

On the other hand, none of the prophets paints a picture that is all black. Even Amos, that prophet of unmitigated doom speaks finally of the restoration in terms of the hut of David and the prosperity in which plower overtakes reaper.

How else could God teach man to trust Him when man has become diseased with the poison of self-sufficiency? When a man has cancer, radical treatment with the knife or radium are readily acceptable as part of the healing process. Why then should man shout defiance against God and wonder why a good God allows all manner of catastrophe come to pass today when these are in reality part of the only remedy. They are God's invitations to healing and mercy.

God continually asks "Whom shall I send and who will go for us?" Isaiah 6:8. God's world of the future waits for men who have the qualities of God's coming Kingdom in their hearts now. Even God's own great work at Bethlehem and Calvary—incarnation and atonement—could not be accomplished apart from the man, Christ Jesus. God becomes omnipotent and sovereign in the world only as men and women permit Him to be sovereign in their individual lives.

Here, then, lies the way out of the insanity of our time. It is a trail blazed long ago by the prophets and used by men again and again to find their way back to God. It is an harmonious interweaving of four sacred themes that is the prophetic prelude to sanity—perfect confidence in the final triumph of God; utter banishment from life, personal and social, of every form of sin and evil; the understanding of judgment as the wooing and healing language of love; and, the perennial appeal to man to make his own life an opportunity for the righteous, sovereign, and loving hand of God to reach out further in the redemption of mankind.

344013

A common sight in post-war Europe. Relief representative checks needs of family.

# C A R E

BY J. N. WEAVER

Paul Comly French and J. N. Weaver of CARE. CARE assembly line and arrival of first packages in London.

The letters C A R E stand for the Cooperative for American Remittances to Europe—a joint organization created by the major welfare agencies of the United States to meet the need for a person-to-person package service. These agencies—representing the various religious groups and leading relief and the major labor organizations—got together in the fall of 1945 under the impetus of swiftly moving events.

One of the most direct ways of speeding help, it was realized, was to offer a safe, sure way in which the thousands of Americans with friends, relatives and other connections in Europe could send person-to-person gifts. The answer of the voluntary agencies—all of which were engaged in mass relief programs—was to form CARE, which was incorporated in Washington, D. C., on November 27, 1945.

Abroad, it meant setting up a network of warehouses at strategic centers in which thousands of packages could be stock-piled and drawn upon as orders, air-mailed from New York, arrived. It was early in 1946 that the first CARE representative in Europe delivered the first CARE food package to the first European citizen.

CARE can now look back to having safely delivered more than ten million packages overseas—94 per cent of them food. With the aid of experts in the field of nutrition and in the needs of families overseas, CARE designed its now famous $10 standard food package.

The twenty-five agencies that now make up CARE represent a complete cross section of American life. They include such groups as the Mennonite Central Committee, the American Friends Service Committee, the Save the Children Federation, the National Catholic Welfare Conference and Church World Service.

On the basis of population, the figures show that one in every 14.6 persons in Germany has received a CARE package—an average of one to every 3.8 families. Austria is second with one package for every 16.3 persons or one for every four families; Finland received one package for every 11.5 persons, or one for each 28.1 families. Next

(Continued on page 15)

CARE is being enjoyed by young (top, Lapp children) and old in all war-torn countries.

# Escape from Communism, 1943-46

BY JOHANN D. REMPEL

THE retreat of the German Army in 1943 signified the exodus for many of us who were Mennonites—the farewell to our homes and the abandonment of the family thresholds which our forefathers had established nearly 150 years before. We saw the portents of this destiny; it had to come and it came sooner than many expected. Soon we would have to leave our homes, gardens, and farmyards. We would have to journey to distant lands and part from our meadows, fields, valleys, and the old Dnieper River never to meet again. On the other hand, we might remain and later be sent to the frigid land of Siberia where in all probability, through unbearable tortures, most would succumb to the frightfulness of their persecutors.

## Leaving Einlage

September, 1943, will never be forgotten by the people of the Old Colony. It was a severe, unmerciful month sorely wounding the spirit of many a father and mother and robbing forever all enthusiasm for life. The last days of September were days of preparation; clothes, kitchen utensils, etc. were packed in trunks. All were to be transported into Germany.

We loaded our baggage on the train and spent our first night at the railway awaiting our departure. On the night of September 29 we left—the train of thirty cars carrying 997 persons. The evening before I had gone the length of the train looking for relatives. The people stood at the open doors of the cars gazing for the last time upon Einlage. Many could not restrain their tears. Some began to sing, but the songs died away.

Only on the third day were we told that our train was destined for Lodz (Litzmannstadt). We were given food and drink. The crowded cars, with thirty persons in each plus baggage, made traveling particularly burdensome. There was no possibility of reclining for rest or sleep.

After delousing operations at Lodz we continued to Danzig, arriving there October 10, 1943. Our train passed through the city, arriving at Neustadt 2 hours later. At last we had arrived at a resettlement camp. This camp was composed of ten barracks in addition to a kitchen, a hospital, a headquarters building, two laundry and bath houses, and a kindergarten. The administrator and his assistants took us into custody. Our baggage remained in the cars. We took up quarters and organized our camp group. Each room of about 19 by 13 feet was occupied by 8-10 persons. Near and under the beds the belongings were piled. The administrator acquainted us with the rules of camp life. The entire camp was enclosed by a 16-18 foot barb wire fence. No one was to leave camp. Meals were to be prepared in the kitchen and could then be taken to the barracks. Every barrack was to select a leader to assist in the program of camp administration.

Soon a school was opened and the five other teachers and I from Einlage could again teach the children. While much was still wanting and we were very crowded, we could, however, ply our trade. Many found employment in the factories of the city. The refugees, however could not quiet their feelings of homesickness, and throughout the camp the old home in Einlage continued to be the subject of conversation.

A train with seventy officials was stationed at the depot. We were all questioned as to name, parents, grandparents, and relatives. We were given a medical examination and at the conclusion of this process given our *Deutsche Ausweise*. We were now *Reichsdeutsche*.

As "citizens" of Germany, we were expected to undertake responsibilities and accept work assigned to us. I was assigned as teacher at the municipal girls' school; other teachers were assigned to the villages. Several hundred were taken to the Speers armament works of Dresden, others were taken to Zoppot and Danzig. The youth were mobilized into the armed forces. The group transported to Dresden met with much misfortune. In Dresden their quarters consisted of an old granary without windows or doors. Their baggage did not follow. They were forced to build quarters of their own in the forests. In the fall of 1944 a group from the resettlement camp was taken to the Warthegau there to fall victims to the Red Army. Most of these people were then sent to Siberia. Thus the people of Einlage were torn asunder never again to meet one another. Many lost their lives; others, as seen above, were "repatriated"; others eventually came to Paraguay and Canada; and some remained in Germany.

Only eight Einlage families remained in camp, but soon a transport of *Wosnesener* from the Dnjestr arrived. The barracks were again filled. At night millions of bedbugs found their way through the crevices in the walls and plagued the people. Many tried to close the crevices, others tried various powders. All in vain. The children cried, the mothers despaired. I have spent many a night out of doors. We spread our strawmattresses upon the floor and poured water upon them for some measure of protection.

## The Second Flight

Thus we lived in the camp until January, 1945. Man soon learns to adjust himself to even the worst living conditions. The situation at the front was deteriorating rapidly, the people became more restless, the Poles more arrogant because of the ill treatment they had received from the Germans. In the camp we sensed that we would have to prepare for a second flight.

One day the camp officer announced to the camp inmates: "All who have relatives and friends in Germany, shall have their official papers prepared at once, as it is dangerous to remain longer in camp." Again posessions were abandoned and only necessary clothes, linens, and bedding were to be taken along. The station was already crowded with refugees from the city and vicinity. With some pushing we succeeded in boarding a construction train going directly to Dresden, also our destination. Since we found ourselves in a warehouse car, we found sitting room only on oil drums, bars, or other equipment. In this cold, drafty, and filthy car we rode five days and five nights. The express passenger train covers this distance in eight hours. Snow entered through the sagging doors and the extreme cold threatened to freeze hands and feet. In Berlin we stopped for a night, where we suffered through an air raid. This was a terrifying night, ruled by the powers of darkness. Fortunately we were unhurt. When the air had cleared in the morning we continued on our way, finally arriving in Dresden.

I had read and heard much of Dresden as the city of art and culture. I now utilized all my free time to personally see all places of importance. Daily I wandered through the streets and saw the opera house, the theatre, the Zwinger Museum, the famous *Frauenkirche*, the royal palace, and many other buildings. On the night of January 13, 1945, Dresden experienced its first air raid, followed the next day by several more raids and Dresden lay in dust and ashes—a second Sodom and Gomorrha. The terror of the scenes of destruction is indescribable. For two weeks the fires raged. At the railroad station 5,000 refugees lost their lives. Soon the air was filled with the odor of the 200,000 partly-burned corpses. What a wretched picture of weeping and lamentation of those who were still living!

## Westward

On March 30, 1945, we left Dresden for Bernsdorf. However, the roar of the Russian cannon gave us no rest and we were forced also to leave this place. On April 14, Martha, our daughter, and her husband, Peter, left us with a group and went west. The next evening Marie, another daughter, my wife and I, and the family of Jakob Rempel left Bernsdorf with our possessions in two small wagons and for days and nights trudged westward in rain and mist. The roar of cannon followed us. We rested in hay fields, barns, and ravines. Since the bridge in Pirna was bombed out we followed the traffic north of Pirna where we found a varigated mass of refugees with horse-drawn carts, hand wagons, and many on foot. All wanted to cross the river. With some pushing we succeeded in crossing. Wet, hungry, tired, and discouraged we stood at the crossroads in Heidenau. Where now? Marie and others went into the city to find a room. Refusal followed refusal until the wife of a soldier allowed us to use a room and the kitchen. Soon we were again expected to move, but I was tired and sickly. The parents of the soldier's wife offered us quarters. We were given ration cards and thus settled down for a more extended stay. In spite of the Russian victories we remained, trusting our destiny to the Lord. On May 9, 1945, the Russians arrived. To describe the events of the next three days would require a ream of paper and two weeks' time.

On May 15, 1945, I was called to the city hall. The mayor and his assistants, fifteen men in all, wanted to learn the Russian language. Within a week a second group was formed and soon a third. On June 1 the course opened with thirty-eight students. Again I was a teacher. Everyday I had 2-3 hours instruction with attentive students. Marie became official translator for the police in Nieder-Sedlitz, the industrial suburban area of Dresden. A total of 83 took instruction in Russian, including teachers, officials, doctors, musicians, and actors.

## East or West?

After a separation of eight months we received our first letter from Martha, now in the western zone. On the evening of the same day I received the official notice, "All Russo-Germans must be taken back." Through my urgent pleading and the support of my physician I could stay. I continued to teach Russian in the eighth and ninth grades. We prepared to celebrate Christmas in the family circle. However, the order to be taken back to Russia came again.

We took refuge in flight. After several temporary residences we located in Nieder-Sedlitz. Again I was asked to instruct the officials in the city hall in the Russian language. Soon I was also recognized as official translator. In reality I was now serving two masters. Anxiety for the future occupied us at all times. At different occasions Marie was asked to report to the N.K.W.D. (Russian authorities).

We felt very clearly that our safety depended upon our further change of residence to a more secure area. Our daughter Martha, from whom we had been separated for over a year, invited us to come to the British zone. After being notified by the chief of police to appear before the N.K.W.D. we felt the time for action had come. We decided to prepare the necessary papers and leave. The mayor and his force were reluctant to see us depart since we were their chief liaison agents with the Russian authorities. Finally, however, we received our dismissal and Mother packed our things for another flight.

As darkness fell on the night of June 7, 1946, I again retired to my usual place of security in the garden. The new day dawned and I awoke Mother and Marie. We took our farewell and went to the depot. Boarding the train we left the Russian zone where we had lived fourteen months in anxious insecurity. We arrived at the zonal boundary on Pentecost. The various inspections consumed several days. We found several thousand refugees from the Russian zone. On the evening of June 12 we were met by our children Martha and Peter. It was a joyful reunion. We were in safety at last but many thousands had been "repatriated" by the Russians to be sent to the slave labor camps in Siberia.

# DIE FLUCHT -- 1943-46

VON J. NEUFELD

Das Bild rechts zeigt ein Mädchen nach unbeschreiblichen Erlebnissen eines Teiles der Flucht.

Vor der Flucht.

This is an unusual pictorial account of the escape of Mennonites from the Ukraine when the Red Army forced the the German Army to retreat in the fall of 1943.

Anfangs September 1943 war unser Schicksal besiegelt und das Verlassen der Heimat und "eine planmässige Umsiedlung" bis hinter den Dnjepr angeordnet. Die volksdeutschen Mittelstellen hatten die Aufgabe ihrer ordnungsmässigen Durchführung und trugen die Verantwortung dafür. Am 9. und 10. September erging an die Bürgermeister der Dorfgemeinden in der Molotschna der Befehl, Transporte zusammenzustellen, jeder Familie nach Möglichkeit eine Fuhre zum Verladen ihrer Habe anzuweisen und dann am 11. und 12. September in festgelegter, geordneter Weise den Weg zum Dnjepr anzutreten. Zu den eigenen Fuhren im Dorfe wurden vielerorts noch eine Menge aus der ukrainischen Nachbarschaft mobil gemacht, und dennoch stand nicht immer für jede Familie eine Fuhre zur Verfügung und es mussten dann zwei Familien eine belegen. Mitnehmen durfte man alles was wertvoll und notwendig erschien. Lebensmittel für längere Zeit bildeten die Hauptsache. Das Vieh sollte man möglichst alles mitnehmen. Es führten dann auch die meisten Familien eine Kuh mit sich und einige Dörfer mühten 'ik nok lange, fast durk die ganze Ukraine, auch ihre Schafherden mitzutreiben. Viel Zeit zum Rüsten war nicht vorhanden; eine Unruhe hatte sich aller bemächtigt.

## Der Aufbruch

Am 11. und 12. September war der grosse Aufbruch. Ohne Abschied, hin und wieder gab es wohl eine verstohlene Träne—hier war kein Raum für Gefühlswallungen—so schieden wir aus der einst teuren Heimat. Tausende von Fuhren, in Dorfgruppen geordnet, unter der Aufsicht und Führung der Bürgermeister, der Vertreter der Volksdeutschen Mittelstelle und anderer Männer, zogen nun in mehreren Reihen auf verschiedenen Strassen westwärts. Dicht gedrängt, in Staubwolken gehüllt, bei sengender Hitze strebte der unendlich lange Treck dem Dnjepr zu, eilig, denn man hörte schon Kanondonner, und abends kündigten Licht- und Raketensignale die heranrückende Front an. Ein Bild vorzeitlicher Völker-

Mit wenigen Habseligkeiten—einigen Kleidern, Kühen, Pferden, Schafen und Schweinen—verließ man die liebe Heimat.

wanderung, musste man unwillkürlich denken. Wie unsere Väter einst, vor fast anderthalb Jahrhunderten, im Treck ins Land zogen, ebenso—vielleicht nur etwas ärmer und mehr ins Ungewisse—verliessen wir es wieder.

Trotz der allgemeinen Ordnung beherrschte eine Unruhe die Gemüter und wurde vom zweiten Tage an gesteigert durch ständiges Antreiben der Führer. Die Kühe und alle, die sie trieben, mussten viel laufen. Trotz verschiedener Begebenheiten, wie Radbrüche, Abstürzen, Entlaufen von Pferden oder Kühen, Abirrungen u.a.m., wie es solche Wanderzüge stets bieten mögen, kamen dennoch alle wohlbehalten nach siebentägiger Wanderung an den Dnjepr bei Bereslaw. Tage und Nächte in einem Fort passierte der nicht endenwollende Zug über zwei Pontonbrücken von deutschen Soldaten reguliert, den breiten Strom, den einst Gogol und andere ukrainische Heimatdichter schön besungen hatten. Ein Stück mennonitischer Geschichte war auch verbunden mit diesem sagenumwobenen Strom. An dem hohen westlichen Ufer atmeten wir erleichtert auf, und noch einmal wanderten besorgte und scheidende Blicke ostwärts über die grosse Ebene, wo wir hergekommen waren, wo die Heimat lag.

## Aufenthalt bei Sagradowka

Hier fühlten wir uns sicher. Hierher sollten die bol-

Refugee women took along all possessions left to them and experienced great hardships because of muddy roads, frigid temperatures, attacks by partisans and the Red Army.

Mit bangem Ahnen begab man sich in das Ungewisse getrieben durch die Führung und die Angriffe der Roten.

Uebernatürliche Anstrengungen leistenten Tiere und Menschen. Manche von ihnen mußten am Wege zurückgelassen werden.

schewistischen Horden keinen Zutritt haben, weiter erfolgte der deutsche Rückzug nicht, versicherte man uns und wir hatten noch Vertrauen und glaubten es.

Nach einer eintägigen Rast und einer weiteren sechstätigen Wanderung kamen wir und alle sonstigen "Umsiedler" in die Gegend der Mennonitensiedlung Sagradowka am Ingulez und wurden in den grossen Ukrainerdörfern Wladimirowka, Alexandrowka (Alexanderstadt) und vielen anderen untergebracht. Wohlbehalten und ohne Verluste waren wir auch dort gelandet. Für Kranke, Alte und Mütter mit kleinen Kindern hatte die Führung aus Halbstadt und einigen Städten Sonderzüge der Bahn arrangiert, die aber aus Mangel an Transportmittel lange nicht alle Berechtigen fassen konnten. Diese "Sonderreisenden" trafen wir hier schon vor. Die Unterbringung wurde auf lange Sicht gemacht und bald, nachdem sich Menschen und Vieh erholt hatten, wurden landwirtschaftliche Arbeiter in den Kollektiv-Wirtschaften aufgenommen.

Jedoch nach einem Monat des Rastaufenthaltes war die Lage wiederum ganz kritisch geworden. Der Roten Armee gelang der Durchbruch bei Krementschug über den Dnjepr. In Eile mussten wir wieder unsere Sachen zusammenraffen, aufpacken und laut Befehl ordnungsmässig am 25. Oktober den weiteren Rückmarsch antreten. Knapp gelang es vorher noch, die Fuhren etwas in Stand zu setzen, Buden darüber zu fertigen oder beste-

These pages convey vividly hardships experienced by Mennonites of Ukraine in attempting to escape Communism.

Nur kurze Raſtpauſen unterbrachen die anſtrengende Flucht. So zog man von der Molotſchna nach dem Warthegau uſw.

hende auszubessern. Ein allgemeines Beschlagen der Pferde kam nicht in Frage, teils der unverzeihlichen Sorglosigkeit der Führer wegen, teils auch aus Mangel an Hufeisen und Zeit. Und dieses war es, das sich später auf den Stein- und Schotterstrassen so tragisch für unsere Pferde und uns auswirkte, ja fast zum Verhängnis wurde.

## Flucht ins Elend

Hier begann nun ein Abschnitt unserer Fluchtwanderung, der an der Fülle seiner Mühsale, Entbehrungen und Ueberwindungskraft der Schwierigkeiten fast ein Soldatenleben im Felde in den Schatten zu stellen vermag. Der über einen Monat währende Zug bis an die Polengrenze hinter Kamenez-Podolsk unter Regen, Schnee und Kälte auf ausgefahrenen Kotwegen, mit seiner Futterbeschaffung für sämtliches Vieh, in den Verhältnissen, dem Nächtigen auf dem Felde und in erbärmlichen Kolochos-Ställen wird den Tausenden der Beteiligten als eine Schaueretappe lebenslang im Gedächtnis bleiben. Was hier an Leistungen und Tapferkeit von unseren Frauen aufgebracht wurde ist einmalig, kann aber hier nicht gebührend gewürdigt werden.

Anfang Dezember trafen gruppenweise und zersplittert die Flüchtlinge vollkommen entkräftet und heruntergekommen am neuen Rastort in Podolien an der polnischen Grenze ein. Ein grosser Teil war entkräftet und zer-

Only brief pauses interrupted their journey from the Ukraine via the Warthegau to the interior of Germany.

streut unterwegs geblieben, dann auf Bitten ihrerseits und Entgegekommen von Militärbehörden in Güterzügen verladen und zum Standort gebracht, Fuhrwerke und allen übrigen Ballast zurücklassend. Manche der Alten, Kranken und Kinder waren auch den Treckentbehrungen erlegen und hatten unterwegs am Wegrand ihr einsames Grab gefunden, so von Gnadenfeld 9 Personen, Alte und Kinder.

## Winterrast

Im Grenzgebiet der Ukraine war eine Winterrast vorgesehen. Wiederum wurden wir zerstreut in vielen Ukrainerdörfern untergebracht. Zu unserer Gruppe waren noch weitere Zehntausende volksdeutsche Flüchtlinge gestossen. Die Unterbringung hier, im Unterschied von Alexanderstadt, war knapp und dürftig neben den Besitzern in deren winzigen Häuschen. Doch setzte hier eine regelmässige Verpflegung ein, organisiert von der Volksdeutschen Mittelstelle.

Bis Mitte Februar, 1944, hatten wir eine zweifelhafte Ruhe dort genossen, Einerseits war es die sich weiter verschlechternde Frontlage der Deutschen Wehrmacht, die uns in Unruhe und Spannung hielt, anderseits brachte uns die Partisanenbewegung am Ort in Sorgen und Angst. Jedoch hatten wir uns inzwischen gründlich vom Ungeziefer gereinigt und von den letzten Treckstrapazen erholt, aufs neue Lebensmut geschöpft und auch Weihnachten gefeiert. Mitte Februar begann dann die Führung, unter dem Druck der Verhältnisse, mit der weiteren planmässigen Ueberführung der angesammelten Flüchtlinge in den Warthegau, welcher als ehemaliger polnischer Korridor wiederum dem Deutschen Reich einverleibt worden war. Diesmal geschah die Ueberführung in Bahntransporten, da die Masse der Flüchtlinge weder genügend mit warmer Kleidung versehen, noch die nötigen Fuhren vorhanden waren, um sicher und rasch vorwärts zu kommen. Wir waren recht dankbar dafür.

## Flucht in den Warthegau

Bis zum 10. März waren sämtliche Flüchtlinge in Güterzügen verladen und aus der Ukraine herausgebracht —eine rühmliche Leistung unter Frontbedingungen, der damals oft kritischen Lage durch Partisanenüberfälle und Benötigung der Transportmittel für die Wehrmacht. Einige hundert Fuhren, von Männern besetzt, waren dennoch aus Mangel an Bahnwagen im Treck auf Umwegen durch Polen gezogen. Die letzten Transporte standen bereits in grosser Gefahr, den Sowjets in die Hände zu fallen; doch ging auch hier alles gnädig ab. In einer abenteuerlichen Wochenfahrt, in gedrängt besetzten Güterwagen, in sausender Fahrt durch Partisanenkampfgebiete, kamen alle Transporte wohlbehalten in Litzmannstadt (Lodz) und anderen Städten an. Hier wurde vor allem eine sanitäre Säuberung, eine sogenannte Entlausung, vorgenommen und richtige Verpflegung ausgegeben. Dann wurden die Einzelnen weiter auf Städte und Dörfer im Wartheland verteilt.

Damit fand unsere erste Flucht Mitte März, 1944, nach einer sechsmonatlichen Wanderung, zu unserer grossen Befriedigung ihren Abschluss. Wir waren froh und dankbar, endlich einmal in Sicherheit zu sein und ahnten damals noch nicht wie bald wir wieder die Flucht aufnehmen würden, um dem grössten Feind aller Menschlichkeit nicht wieder in die Hände zu fallen. Der Treck, eine Wanderung, die an Länge und Strapazen sicher mit in der Reihe der schwersten Wanderungen der Mennonitengeschichte dasteht, war ohne grosse Verluste beendet. Sicher hatte der Allmächtige Gott und Vater im Himmel Seine schützende Hand stark über uns gehalten und damit der Welt wie uns ein weiteres Mal den Beweis geliefert, wie mit seiner Hilfe unter Frontnähe, fortwährender Feindbedrohung und anderen Schwierigkeiten mehr als 200,000 Russlanddeutsche, darunter etwa 30,000 Mennoniten, wohlbehalten aus dem Gefahrenbereich herausgeführt wurden. Eine Massenrettung aus der Hand des Feindes war geschehen und die meisten von uns merkten diese gnädige Führung und wussten Dank dafür.

## Leben im Wartheland

Etwa eine halbe Million Deutscher aus Wolynien, Bessarabien, Galizien, Polen und dem Baltikum waren bereits drei Jahre vor uns aus diesen Gebieten herausgeführt und im Warthegau untergebracht und grösstenteils "angesiedelt." Die Möglichkeiten der Unterbringung für unsere Gruppe waren deshalb auch bedeutend geringer, und die meisten Familien kamen nach einiger Lagerzeit in dürftige, enge Wohnungen. Die meisten Frauen und Männer von 16 Jahren an mussten bei deutschen Bauern für Tagelohn und in Städten in verschiedenen Unternehmen und Einrichtungen arbeiteten. Jeder erhielt, wie alle Deutschen, seine Lebensmittel und Kleider auf Marken, jedoch kostenfrei, zugeteilt. Trotz alledem war das Leben für uns in unserer grossen Armut und Fremde recht schwer und die um uns lebenden, schwerheimgesuchten Polen beneideten uns garnicht. Doch waren wir gezwungen, in den gegebenen Kriegsbedingungen es für normal hinzunehmen und uns dankbar zu erweisen für die gebotene Betreuung und den Schutz.

## Dienst und Einbuergerung

Im Laufe des Monats September wurde eine totale Musterung aller Männer unter den Volksdeutschen wie allen anderen Flüchtlingen im Warthegau durchgeführt. Von 16 Jahren an wurden fast alle wehrfähigen Männer, ohne ihre Zustimmung gegeben zu haben, in die Waffen-SS eingereiht. Niemand dachte daran, den mennonitischen Glaubensgrundsatz der Wehrlosigkeit hervorzuheben und zu verteidigen, er wäre auch sehr übel dabei abgekommen. Die sonst noch brauchbaren Männer wurden zum Schanzengraben ausgeschickt. Unsere Familien standen nun ohne Männer da. Das dieses für unser schwergeprüftes Mennonitenvolk in den erwähnten Verhältnissen beonders niederdrückend war, wird verständlich sein.

Inzwischen wurde auch noch von hohen deutschen Stellen eine Aktion unternommen, um alle volksdeutschen Flüchtlinge einzubürgern. Dieses wurde auf eine beschleunigte, doch recht komplizierte Art, von mehreren

Ein Beifpiel der vielen Opfer von Tieren und Menfchen auf der Flucht von der Ukraine nach Deutfchland.
One of the casualties left behind on the open steppes. Many a person did not survive this trek.

hierzu ernannten Kommissionen durchgeführt, jedoch nicht beendigt.

Das Jahr 1944 schloss mit einer Offensive der Deutschen Wehrmacht im Westen ab und das Jahr begann mit dem erfolgreichen (für uns so unheilvollen) Vormarsch der Roten Armee im Osten, der unaufhaltsam bis tief in den Kern des Deutschen Reiches drang, um schliesslich in Berlin mit dem Zusammenbruch Deutschlands zu endigen.

## Zusammenbruch und Flucht

Am 17. und 18. Januar, 1945 kam in allen Kreis- und Bezirksverwaltungen des Warthegaues der Befehl zum ordnungsmässigen Aufbruch zur Flucht ein. Bis dahin war es verboten, zu flüchten oder Sachen zu transportieren. In gröster Eile wurde nun, einige Sachen in der Hand, auf Fuhren, per Bahn oder zu Fuss das Weite gesucht. Alle ausgearbeiteten Pläne der deutschen Führung, über ordnungsmässige Rückführung aller Deutschen bis hinter die Oder, wurden durch die tiefen Panzerdurchbrüche der Russen über den Haufen geworfen. In der Verirrung tat jedoch jede deutsche Behörde, jeder Beamter sein Möglichstes, den Abfluss der Flüchtlinge zu ermöglichen und zu regeln. Der Mangel an Züge und der vielfach unterbrochene Zugverkehr behinderten das sehr. Die Bauern schienen besser daran zu sein, sie packten auf geräumige Fuhren eine Menge Lebensmittel und sonst nötige Habe und machten sich auf den Weg. Die Flüchtlinge in den Dörfern sollten von den Bauern mitgenommen werden. Das brachte Schwierigkeiten, noch mehr der starke Frost und mangelnde Winterkleidung.

Bald waren alle Strassen voll von Flüchtenden. Wegen der Gefahr, den Russen alle Augenblicke in die Hände zu fallen, waren Beamte, Führer und Polizei bald unsichtbar; der Verkehr auf den Strassen blieb ungeregelt und infolgedessen war es unmöglich vorwärts zu kommen. Die Trecks, von verschiedenen Seiten kommend, versperrten sich gegenseitig den Weg. Es hat sich deshalb viel harrsträubende Tragik auf dieser Flucht abgespielt; es war eine wilde Flucht mit viel Nöten, Angst und menschlichen Opfern verbunden. Abgesehen von den allgemeinen Strapazen der dreiwöchentlichen Flucht, von vielen Frostschäden, Erfrierungen, Verlieren von Familienangehörigen, kostete es viele Menschenleben auch unter den Mennoniten. Sei es durch rollende Panzer der Roten, die sich den Weg unbarmherzig auf den besetzten Strassen bahnten oder Beschuss durch dieselben, durch Bombenabwürfe und Beschuss feindlicher Flugzeuge oder Erschiessen durch Polen, Partisanen und Russen—Entsetzen, Trauer und Elend waren die Begleiter und Folgen dieser überraschenden, unorganisierten Flucht im Januar 1945.

## Zurueck ins Elend

Getrennt und zerstreut in allen deutschen Ländern, in Ungewissheit über das Geschick mancher Familienangehörigen und anderer Landsleute, verstört und bloss,—so kam ein Teil unserer Flüchtlinge, der kleinere, nach wochenlangem, gefahrvollem und entbehrungsreichem hin

und her wandern über die Elbe in den Westen von Deutschland. Der grössere jedoch, vom Feinde überholt, musste östlich der Elbe in der jetzigen russischen Zone zurückbleiben und dort Zuflucht suchen. Viele Mennonitenflüchtlinge waren aber schon zu Anfang der Flucht abgefangen, bald darauf in Polen in Lagern gesammelt und nach Russland zurückgeschickt. Auch die im Osten Zurückgebliebenen begannen die Russen bald nach dem Zusammenbruch zu suchen, in Lager zu sammeln und sie ebenfalls in die "Heimat", wie sie zu sagen beliebten, zurückzuschicken.—Diese massenweise, barbarische Rückführung und Deportation in Sibiriens Weiten von zwei Drittel der geretteten Mennoniten ist am Ende das grösste Misgeschick und Unglück, das uns als Gemeinschaft betroffen hat. Gott allein weiss, wozu dieses sein musste. Verständnislos stehen wir davor; doch beugen wir uns in Demut vor Gottes wunderlichen Führungen in der Erkenntnis: "Er hat in seinem Regimente noch niemals etwas versehen . . . . "

## In Westdeutschland

Die Dörfer und kleineren Städte hatten schon eine Menge der Ausgebombten aufgenommen. Mit Mühe und entgegenkommender Hilfe der deutschen Behörden, Hilfsorganisationen wie N.S.V. und Rotes Kreuz, wurden wir in Dörfern und teils Städten untergebracht. Wäre diese allseitige Hilfsbereitschaft nicht gewesen, auch während der Flucht, wo nicht selten Soldaten und Offiziere in Verwirrung und Not hilfsbereit in edler Selbstlosigkeit einsprangen, wären die Opfer dieses Elends unvergleichlich grösser gewesen und später die Lebensbedingungen oft unerträglich für uns geworden. Freilich, die Bauern waren weniger entgegenkommend, an vielen schien der Krieg und das allgemeine Elend vorübergegangen zu sein. Oft standen sie der Flüchtlingsnot verständnislos gegenüber und sahen in diesen armen Vertriebenen nichts anderes als ein Ausbeutungsobjekt für ihre Wirtschaft. Doch wäre es undankbar und unrecht, wollten wir nicht auch der edelmütigen Fälle gedenken, wo Bauern in grossmütiger, echt menschenfreundlicher und christlicher Weise unsere Flüchtlinge aufgenommen und beherbergt haben. Der Schutz und Beistand in Not und Gefahr, die Hilfe und das Entgegenkommen, das uns auch während unseres vierjährigen Aufenthaltes als Flüchtlinge in Westdeutschland erwiesen worden ist, lässt uns vieles von dem schweren Flüchtlingsdasein, der trüben, schmerzlichen Erfahrungen im persönlichen Umgang übersehen und in Dankbarkeit, Liebe und Hochachtung des deutschen Volkes stets gedenken, was es in schwerer Kriegszeit und eigener Not an uns getan hat.

## Von Westdeutschland nach Sibirien

Gleich nach dem Zusammenbruch Deutschlands wurde von den Sowjets auch in Westdeutschland eine grosse Aktion der Rückführung aller von den Deutschen während des Krieges "verschleppten" Menschen *(Displaced Persons,* kurz *D.P.'s)* mit Hilfe der Westmächte eingeleitet. Mit grosser Aufmachung und geheuchelter Menchenfreundlichkeit bemühten sie sich, alle Sowjetbürger in ihre "Heimat" zurückzuführen. In einigen Monaten waren alle diejenigen, die freiwillig zurück wollten, über die Zonengrenze abgeschoben, dann suchte man die zerstreuten Schäflein auf, die keine Lust zeigten, ins heimatliche "Paradies" zurückzukehren, um auch sie zu "bewegen" es zu tun, widrigenfalls sie zwangsweise zurückzuführen. Zu allem sonstigen Kummer merkten wir bald mit Schrecken, wie gross die Rückführungsgefahr auch für uns wurde. Auch wir waren die Sowjetbürger von gestern, uns von den Deutschen "Verführten" galt die dringende "Einladung" ebenfalls. Neben vielen Aengsten, Sorgen und Bangen und erneuten Fluchten vieler Familien hat dieses echt sowjetische Entführungsunternehmen auch einige tausend Mennonitenflüchtlinge aus den Westzonen verschlungen. Als Opfer der sowjetischen Barberei und des Unverstandes und der Blindheit der westlichen Mächte gingen sie ins alte, ja sicher noch schlimmere Elend zurück. "Aus tiefer Not schrei ich zu Dir . . . . O, Herr, erhör mein Rufen . . . " hat sicher manche Seele in ihrer Not geseufzt und gebetet. Manch eine Errettung war wunderbar, verbunden mit einer Heldentat unserer Frauen.

## Die geschlossene Grenze

In diese Zeit fällt auch die Flucht von annähernd zwei tausend Mennonitenflüchtlingen zur holländischen Grenze, von denen aber nur etwa 500 in Holland einwandern durften. Die weiteren mussten enttäuscht vor der Grenze bleiben.

Das Fatale in dieser Angelegenheit für uns war, dass die englischen und amerikanischen Militärbehörden aus freundschaftlichen Beziehungen zu den verbündeten Sowjets und laut Abkommen mit ihnen, die Rückführung der Sowjetbürger fördern halfen, auch wenn es Deutsche waren. Es hat viel Anstrengungen gekostet von Seiten der Flüchtlinge und ihrer Vertreter und auch von Seiten unseres Vertrauensmannes, B. H. Unruh, bei den Militärbehörden Verständnis für unsere verzweifelte Lage und verzwickte Angelegenheit zu finden. Auch die M.C.C. Vertreter, C. F. Klassen und P. J. Dyck, waren nachher bemüht, diese Gefahr abzuwenden. Später waren es die veränderten politischen Verhältnisse, die am meisten dazu beitrugen, den Beistand und die Hilfe für die Sowjets in dieser Sache von Seiten der alliierten Militärbehörden in Hilfe und Beistand für uns und die D.P.'s umzuwandeln. Erst im Juni 1947 waren wir der Rückführungsgefahr entgültig enthoben.

## Hilfe in der Not

Anschliessend wäre es hier vielleicht am Platze, eine Einrichtung aus dem Flüchtlingsleben zu erwähnen, die in der Zeit nach dem Zusammenbruch, in der Zeit der Unsicherheit und Hoffnungslosigkeit, bis in die Gegenwart eine wichtige Rolle gespielt hat, die Organisation der Vertrauensmänner. Hier haben die Flüchtlinge selbst durch ihre Vertreter, den sogenannten Gruppen-und Vertrauensmännern und Frauen, eine grosse Organisations- und Unterstützungsarbeit getan, unter Anleitung des unermüdlichen, erfahrungsreichen und langjährigen Bevollmächtigten der russländichen Mennoniten, B. H. Unruh,

den dann später das Mennonitische Zentralkomitee (M. C.C.) ablöste.

Es bestanden gleichzeitig neun Vertrauensbezirke verschiedener Grösse in den drei Westzonen mit je einem Vertrauensmann, um den sich etwa 600—1,500 Flüchtlinge gruppierten. Diese Bezirke waren in 10 bis 15 Ortsgruppen eingeteilt, die ein "Gruppenmann" leitete und etwa je 50 bis 100 Flüchtlinge umfasste.

Welcher Trost, welche Wohltat es für uns war, mit welchen Lebenshoffnungen wir belebt wurden, als in oben geschilderter Lage die Verbindung mit Uebersee hergestellt werden konnte, lässt sich nicht mit einigen Worten wiedergeben. Unsere erste Begegnung mit C. F. Klassen im Oktober 1945 wird daher auch jederman ein unvergessliches Erlebnis bleiben. Sein Kommen brachte eine allgemeine Belebung in die geängstigten und hoffnungslosen Gemüter. Gott sei es gedankt, immer wieder, der uns die grosse edle Bruderhilfe in Not und Heimatlosigkeit zu teil werden liess.

Schließlich floh man zu Fuß mit kleinen Kindern auf Karren oder Wägelchen um dem siegestrunkenen und schnaubenden Feind zu entgehen. Dieser Junge rettete auch noch ein Täubchen. Tausende wurden nach Sibirien zurückgeschickt. Die Glücklicheren fanden eine neue Heimat in Canada und Südamerika.

After a flight in covered wagons, trains and other means of transportation this mother and her children reached safety by pushing this cart hundreds of miles. The boy's pet pigeon survived. Of an estimated 35,000 Mennonite displaced persons more than 20,000 were sent to Siberia. Some 12,000 found new homes in Canada and South America.

CARE (Continued from page 5)

comes France, with one CARE package for every 148.9 persons—one to every 37.2 families, etc.

In the single item of meat, this included about 50 million cans packaged for CARE—roughly the equivalent of 18,000 head of cattle, 90,000 pigs and 170,000 turkeys.

Even more than material help is involved. Every gift sent overseas through CARE is an assurance of friendship. It is proof that Americans are willing to democratically share their plenty, in order to help build a better world.

Representative Mennonite business (J. H. Epp), Winnipeg.

# THE MENNONI

AT THE JUNCTION of the Red and the Assiniboine rivers stands the city of Winnipeg—the Canadian gateway to the west. It is a young city. Incorporated as such in 1874, it was not very much more than a village when in July, 1874, the first Mennonite settlers arrived here from Russia. They did not linger in this city, so strange for them then, but passed on to their "reserves." Our task is to show how another group of our people coming penniless to this land, whose customs and language they did not know, have succeeded in establishing homes and in finding a place for themselves in this city.

## The First Arrivals

Since 1923 Mennonites have been coming sporadically from Russia to Canada. The total number of these newcomers is close to thirty thousand. Some of this number went to Ontario but the majority of them came to the west. Most of them had been farmers and they wished nothing better than to establish themselves here on the land again. Thousands have succeeded in doing so but for many others economic conditions rather than their desires have determined the course of their life. Slowly they began to drift to the city.

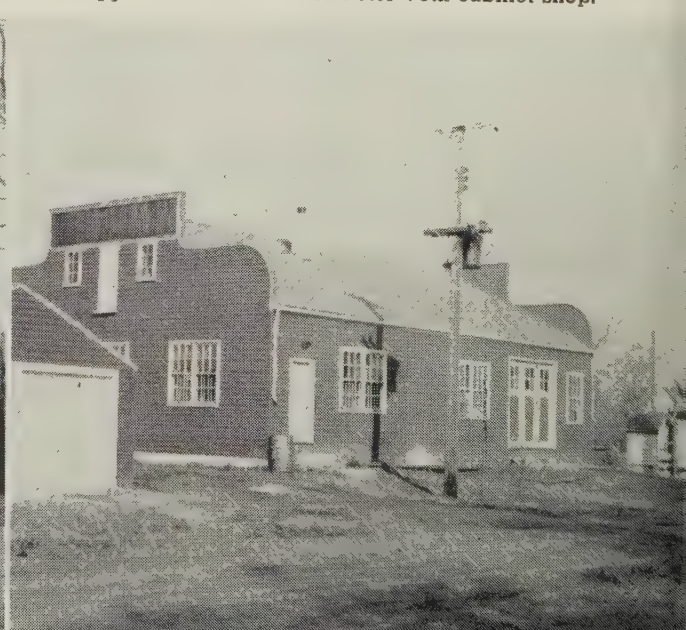
Winnipeg, so centrally situated and close to a large Mennonite settlement, was one of the first cities to see these newcomers in its streets. Void of all worldly possessions and unable to speak English, the future seemed rather dark for them. Their daughters performed maid service in private homes. Their inability to speak English was, of course, an impediment, but their willingness to learn, their diligence and their high moral qualities were factors which in a comparatively short time earned them an excellent reputation. In those years the daughters were the best source of income for a family. The sons and the fathers earned less than the girls. Employment for them was harder to find. They carried coal, sawed wood, and did similar work. During the first years our people lived in the poorer sections of the city; Lily, Martha, and Logan streets formed the nucleus of their settlement.

As customary with Mennonites, these newcomers from the beginning gathered for Sunday worship. The M. B. church had a mission in the city and the members of this church logically drifted to this mission. The members of the General Conference soon had their own meeting place.

Years of back-breaking toil followed. No work, not even the humblest and the roughest, as long as it was not dishonorable, could be rejected. Every cent was precious; not only had our people to establish their homes, send assistance in the form of food parcels to their dear ones in Soviet Russia, but they also had to repay the cost of transportation to Canada—and the total in some



Mennonite enterprises in North Kildonan. The Redekopp Roadside store and Peter Voth cabinet shop.



# WINNIPEG

NZ

families amounted to more than a thousand dollars.

Twenty-five years have gone by. Let us see what has become of these immigrants and their children.

## North Kildonan

In vain do we seek them on Logan, Lily, and Martha streets. On the north side of the city a new suburb, North Kildonan, has come into existence. Part of it is an almost purely Mennonite settlement. The desire of our people to live in closed communities and their wish to take their children from the congested and unwholesome streets of the poorer sections of the city, prompted them to settle in what at that time was dense bushland. Of course, another contributing factor was the hope that here they could become the owners of their homes—be they ever so humble. They settled here in home-made sheds and primitive houses. Today very few of these constructions are still standing. The stranger, passing through the many streets of North Kildonan, sees many modern and attractive homes. He will be surprised by the many buildings in the process of construction. Some of the houses, to be sure, still betray the humble origin of the settlement, but these buildings are disappearing rapidly. There are two Mennonite churches in North Kildonan, the M. B. church and the church of the General Conference.

H. W. Redekopp came to Canada in 1924 at the age of eleven. His parents were able to send him to public school but he had to work his own way through high school. At the age of twenty-three he bought what at that time was a very tiny store in North Kildonan. With the growth of the settlement his Roadside store also grew. Striving to render the best of service to his customers, Redekopp has been able to meet all competition. At present he and his brother, I. W. Redekopp, employ seven clerks in their store and for North Kildonan the Roadside has become "the store."

A Mennonite home in Winnipeg (N. G. Neufeld, M.D.).

John Dyck's box factory on McKay, employing fifteen people, is another undertaking by one of our people. Dyck came to Canada at the age of twenty-six. He bought some land in Kildonan and began to grow vegetables. In his spare time he started to make boxes and sell them to the local factories. Out of this sideline has developed a factory annually manufacturing thousands of boxes for the various companies of the city. Across the street from his factory stands Dyck's modern and attractive home.

The Klassen brothers have a shop on 425 Edison Avenue. The Klassens came to Canada at the age of eighteen, nineteen, and twenty-four, respectively. At first they, too, tried farming but soon found themselves in North Kildonan. In the course of time they built up their own shop manufacturing washers and a few other articles and employing seven men. In 1948 this shop burned down. The Klassens sustained very heavy losses but what else could they do but start from the bottom again? Today they are employing five men. True, their



The Abe De Fehr wood products factory and John Dyck's box factory, some of the industries in North Kildonan.

The Jacob Dyck knife factory. Private Mennonite Kindergarten operated and taught by Anna Vogt since 1936.

buildings are primitive, but time is likely to change that, too.

Jakob Regehr is the owner of a printing press. He does odd jobs and issues an annual calendar *Eben-Ezer*. This plant, the Prairie Press, was started by Arnold Dyck. Jacob Dyck manufactures knives. He sells his products not only to the wholesalers in Canada but ships them even to South America. He, too, employs several men.

Peter Voth came to Canada in 1926. His desire was to become a farmer but circumstances forced him to move to the city. Here he found employment in a box factory at 25 cents per hour. Even at this rate he was able to save up a few hundred dollars but then an operation his wife had to have devoured most of his savings. Like most of our people, Voth, too, had a burning desire to own a home and, if possible, to become independent. He bought a lot in North Kildonan and cleared sufficient ground to build a home on it. In the course of time the Voths were able to fulfill their dream of becoming independent. Today Voth owns a shop supplied with modern machinery and employs seven to eight men throughout the year. He manufactures clothes-dryers, wooden churns, folding ironing boards, and similar things.

Abraham De Fehr came to this country at the age of fifteen. Like many other young men at that time, Abe had to work his way through high school. He then found employment in a Safeway store. Here he remained for nine years. In his spare time he began to make wooden toys and other little things. The war came along and made out of a pastime a profitable business. Abe left Safeway and gave all his time to his woodwork. Today he owns a new, quite impressive looking shop with modern machinery and usually employs six men, occasionally more. His manufactures are similar to those Voth produces.

An interesting story is that of Mrs. Abe De Fehr, *nee* Maria Reimer. Born on the Kuban near the Caucasian Mountains, she found employment with a foreign consulate in Moscow. Here she became acquainted with two other Mennonite girls and the three of them decided to escape from Russia. The western borders were well guarded. The girls therefore decided to go east. They went to the new Mennonite settlement on the Amur River from where they hoped to escape to China. The girls persuaded three Mennonite boys from the settlement to come with them and secretly they crossed the Amur and proceeded to Harbin. From there Maria Reimer eventually came to the U.S.A. where she studied at Bethel College, obtained her M.A., taught school, lectured widely and finally met and married Abe De Fehr, together with whom she had attended public school in the far-away Kuban village.

Let us now leave North Kildonan, the Mennonite suburb of Winnipeg. Its inhabitants have entered many professions formerly unknown to our people. Many work in the building trades, in factories, as clerks, office workers, electricians, teachers, and what not. They have adjusted themselves to local conditions, are reasonably satisfied and are well thought of by their neighbors.

## In the Heart of Winnipeg

In the city proper Mennonites can be found almost anywhere. Here they have five places of worship: the Schönwiese Mennonite Church, Notre Dame and Alverstone; the North End M. B. Church, 621 College Avenue; the South End M. B. Church, Juno and William; the Bethel Mennonite Church, 103 Furby Street; and the E. M. B. Fellowship Chapel, Nassau St. The total average attendance for the seven Mennonite churches on Sunday forenoon is roughly 1,800 to 1,900 persons. Undoubtedly there are those of our people who do not attend any church and then again there are those who

Schoenwiese Mennonite Church choir. This congregation, consisting of more than 1,000 members, including 263 recent immigrants, is completing a $100,000 church. Of some 5,000 Mennonites in Winnipeg, nearly 1,000 are recent arrivals.

have joined, or attend, non-Mennonite churches.

Twenty years ago our people worshiped in old, rented, and out-of-the-way churches or halls; today nearly all the churches are modern buildings owned by the respective congregations. The Schönwiese Mennonite Church is building a large new church. The South End M. B. church was bought during the depression by the then small congregation for $6,500, which seemed to be prohibitive. Today it seems that this large church was a donation.

As stated before, our people have left the poorer streets. Their homes can be found nearly all over the city but certain districts enjoy their preference. Mennonites do not like to live in rented homes and will put forth great effort to become homeowners. Many of them own beautiful homes.

There are several Mennonite doctors practicing here in the city and several young people are attending medical college. Dozens of Mennonite registered nurses are employed at the local hospitals. There are few fields of occupation into which the Mennonites have not ventured.



Old people's home managed by W. Falk and one of three Mennonite Brethren churches of Winnipeg and North Kildonan.

John J. Klassen founded the Monarch Machinery in 1935 and had a turnover of $906 that year and of $750,000 in 1949.

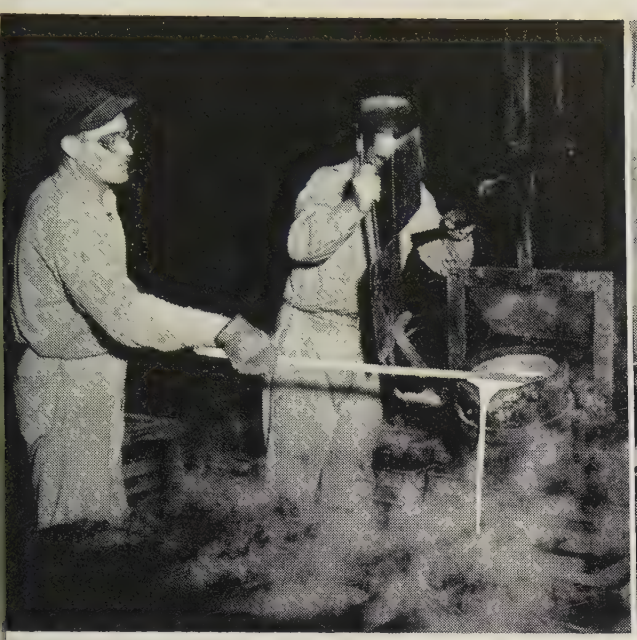
## Industry and Business

There is at least one large Mennonite factory in the city. J. Klassen has built up the Monarch Machinery industry employing about 130 men. Klassen, formerly a penniless immigrant, is the owner of an enterprise whose value runs into hundreds of thousands of dollars.

Cornelius De Fehr came to Canada in 1924. He had some experience in the commercial field and began to sell a few German and Swedish machines, mainly milk separators, for which he had obtained the Canadian agency. These machines stood their ground in competition with local products. Today Standard Importing and Sales Co. (C. A. De Fehr & Sons), 78 Princess St., Winnipeg, and 9851 Jasper Ave., Edmonton, Alberta, is well known throughout the west. C. A. De Fehr is also well known for his services to our community. Twice he and Mrs. De Fehr have gone to Paraguay to give our brethren there the benefit of their wide experience.

Cornelius Huebert came to Canada in 1926 at the age of 22. For a year or so he worked on a farm and then came to the city. Working at odd jobs he watched for an opportunity to start something of his own. In 1929

John J. Klassen, president and manager of Monarch Machinery, and portion of engineering and blueprinting department.



Section of foundry where over 3,650 tons of metal was cast in 1949. Pump assembly line and some of 130 employees.

he was able to buy a truck. He now began to carry on a trade between country and city. Step by step he was led into the feed business, the horse trade, and finally into the lumber business. In the course of time Huebert discontinued everything else but the lumber trade. At present his lumber yard is at 5 Point Douglas Ave. He employs about twenty men, has five delivery trucks and his annual turnover is somewhat over half a million dollars. During the recent flood he suffered a loss of some $25,000.

William Loewen came to Canada in 1924. Poor, like all the rest of the newcomers, he worked as a clerk in a general store. Later he had a small grocery of his own. Finally he too drifted into the city. Like so many others he started here by operating a rooming house. In the course of time he opened a bicycle shop. He bought old bicycles, had them reconditioned and then sold them again. During the years of depression it was difficult for anyone to keep things going. Loewen managed to keep above water. Slowly he began to prosper. He bought himself an attractive home on Banning Street. In the bicycle shop he exhibited more and more reconditioned

Monarch Machinery, largest pump manufacturer in western Canada, produces greatest range of pumps in all Canada

the farm but economic necessity forced him into the pianos for sale. Today Loewen deals exclusively in pianos. Hundreds and possibly thousands of them have been bought by Loewen in private homes or at auction sales. In Loewen's shop these pianos are checked and, if need be, repaired and again sent out to gladen the hearts of music lovers. William Loewen and his son, Walter, are serving their many customers under the slogan "The customer must be satisfied."

Peter Wiens, the owner of the Teardrop garage on 165 Smith Street, came to Canada in 1925 at the age of 28. He, too, worked on a farm for a while. Although he grew up among machines, Wiens nevertheless liked farm life and would have been quite content to remain on the farm but economic necessity forced him into the city where for six years he was employed in a machine shop. Then Wiens and a companion opened a garage of their own. The two partners had a capital of less than $400 and only the smaller tools. The beginning was hard. "Hard work and thrift" was the slogan of the day. A few years later the partners separated. Today Wiens is the sole owner of the Teardrop garage. This garage has all the modern machinery required and employs four men. Wiens has bought the house next to his garage and in the near future it will be torn down thus making place for an enlargement of the garage.

Henry Riediger has a large modern grocery store on Isabel. Riediger at first began to farm in Saskatchewan, but everything seemed to be against him. He and his large family came to Winnipeg, where his daughters some

The Teardrop garage is owned and operated by Peter Wiens.

(Right) C. A. De Fehr and Sons' Standard Importing and Sales Co. in Winnipeg. Another plant is located in Edmonton.

(Top) The administration: Standing in front, C. A. De Fehr; at extreme right, C. C. De Fehr; in background A. C. De Fehr; standing in rear Wm. C. De Fehr and seated, B. B. Fast.

time before had found employment. The Riediger family was able to save a few dollars in Winnipeg and with this money Riediger started a very humble little store. Today the Riedigers, father and sons, own a large, modern store in which not only the members of the family but also outsiders find employment.

John Epp, the jeweler on 493 Notre Dame Ave., came to Canada at the age of twenty. For three years he worked on a farm, then worked his way through high school and found employment with Safeway in Winnipeg. Like many before him he dreamed of independence. In his free hours he began to sell jewelry directly to the homes. Realizing the possibilities inherent in this trade Epp left Safeway and opened a small jewelry store. Today he is well established.

N. J. Dyck and J. Paetkau are two young men making a way for themselves. Dyck came to Canada in 1930 at the age of eight. The war took him from the farm and sent him to a C.O. camp. Later he had to find employment in the city and so was forced into a new field. He worked for Crosstown Credit Union, a Mennonite undertaking, and then, with J. Paetkau as partner, built a modern store on Isabel where they are selling electrical appliances. Their store is very neat and these young men seem to have a promising future before them.

Dave Redekop has a similar store on 966 Portage Ave. Redekop came to Canada in 1923 at the age of five. He, too, had to work his way through high school. He took a course in practical electricity and then went into the contracting business. He employs several men. He also has set up a modern and attractive looking store selling electrical appliances. Asked to what he mainly ascribes his success, he unhesitatingly answered: "To God's blessing and to hard work."

## Institutions

We cannot mention all Mennonite businesses but possibly we should mention at least a few community enterprises. There is the Concordia Hospital, with fifty beds for adults and fourteen for children. Another similar undertaking is the Bethania Home, situated ten miles north of the city hall. Bethania consists of two large and impressive looking buildings beautifully situated on the banks of the Red River. This home, owned and operated

One of electrical appliance stores owned by Mennonites in Winnipeg. Dave Redekop, owner, came to Canada in 1923.

Ebenezer Hall and Administration Building of Mennonite Brethren College, Winnipeg.

by the Mennonite Benevolent Society, gives shelter to many an old or invalid person. The private old people's home of W. Falk on 72 Hargrave Ave., having room for twenty-six occupants, is in its aims very similar to Bethania.

The Christian Press on 672 Arlington, a Mennonite Brethren enterprise, employs eleven people, prints books and does all kinds of "job work," publishes the *Mennonitische Rundschau,* a weekly paper with a circulation of 6,500, *Der Christliche Jugendfreund,* 3,000 copies, and the *Konferenz-Jugendblatt,* 3,700 copies. The City Press is owned and operated by G. Giesbrecht and son.

There are three Mennonite institutions of learning: The Mennonite Brethren Collegiate Institute teaching the grades from nine to twelve inclusive, the Mennonite Brethren Bible College on 77 Kelvin Street, and the Canadian Mennonite Bible College on 515 Wellington Crescent.

It is difficult to state just how many Mennonite children are attending the high schools of the city but there are many. At the local provincial normal school last year over fifty Mennonite students were in attendance and at the university 145; a goodly number are attending the various business colleges, Bible schools, music schools, etc.

Concordia, a 50-bed hospital near Winnipeg.

The two girls' homes sponsored by the two larger conferences, whose function it is to assist Mennonite girls employed in the city, are filled. The daughters of the recent immigrants are employed in great numbers in the homes of the well-to-do. One or the other of the homes serves these girls, as the name suggest, as "home" to which they can come in their leisure time for relaxation, sympathy, or advice. These girls are adjusting themselves very rapidly to local conditions; they are eager to learn English and to become Canadians in every respect.

## New Arrivals

More than 6,000 new Mennonite immigrants have come to Canada since 1947. Nearly 1,000 of them have found work and shelter in Winnipeg. Let us take the case of Johann Giesbrecht. Born on the Molotschna in 1886, he worked as a bank employee before the revolution; after 1918 he was employed by the *Menno-Verband* for several years; after 1928 he was business manager of a state factory; in 1933 he was arrested. While being kept in confinement for seven months he was for hours on end subjected to the most gruelling questioning both day and night. He was supposed to be a member of a secret political organization. At the end of these seven months Giesbrecht was condemned to five years of forced labor and with many others shipped to a concentration camp in Siberia.

At that time a railway was being constructed from Chita to Vladivostok, a distance of roughly three thousand miles. All the work was done by forced labor and under the supervision of the dreaded GPU. The line to be constructed was divided into 58 sections and to each of these sections some 90,000 men were assigned. Every five or six kilometers barracks for 800-900 men were constructed. Discipline was extremely strict, food and clothing poor, working conditions horrifying. The region was swampy, most of the work had to be done in winter. The temperature ranged between 50 and 60 degrees below zero (Reamur) (-80.5 to -103 F.). In bridge construction the pillars had to be dug to a depth of 40 yards. The ground being swampy water soon began to collect in those holes. Often the pumps installed could not keep out the water. Men were forced to work in those holes

## *Die Mennoniten in Winnipeg*

Die Mennoniten sind nicht mehr nur „die Stillen im Lande," wie dieser Artikel es in Wort und Bild zum Ausdruck bringt. Es befinden sich etwa 5000 Mennoniten in Winnipeg, wovon annäherend 1000 zu den Neueingewanderten gehören. Es gibt unter ihnen Hausangestellte und Fabrikanten, Arbeiter und Künstler, Studenten und Lehrer, Aerzte und Krankenschwestern usw.

Newly-acquired home of the Canadian Mennonite Bible College, Winnipeg. It was evacuated during the great flood.

with water up to their knees. They could endure this only two to three hours. Mortality was indescribably great. Out of the 93,000 of Giesbrecht's group, five years later only about 11,000 were still alive. Giesbrecht himself was saved from certain death by the fact that he was given a position of trust, namely, he was put in charge of the warehouse. How Giesbrecht at the end of his term succeeded in returning to his family and finally to come to Canada we cannot tell here.

In our estimation about five thousand Mennonites are living in Winnipeg. Their representatives can be found in nearly all layers of society and in most professions. The very great majority of these people have kept their church-ties. The services are well attended. Our people are changing rapidly from a farming people to city dwellers. Intermarriages with people of other denominations occur but not as frequently as one might suppose. Many of the old traditions are disappearing but we hope that the good qualities for which our people have been known in the past, will linger with us for generation to come.

### The Shorter Course

Hurry the baby as fast as you can,
Hurry him, worry him, make him a man;
Off with his baby clothes, get him in pants,
Feed him on brain food and make him advance.
Hustle him, soon as he is able to walk,
Into a grammar school! cram him with talk.
Fill his poor head full of figures and facts.
Keep on a-jamming them in till it cracks.
Once boys grew up at a rational rate;
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.
Get him in business and after the cash
All by the time he can grow a moustache.
Let him forget he was ever a boy,
Make gold his god and its jingle his joy;
Keep him a-hustling and clear out of breath
Until he wins—nervous prostration and death.

Bethania—old peoples home—on banks of Red River, owned and operated by Mennonite Benevolent Society.

The Red River Flood, 1950, was the worst in history, flooding many Mennonite communities in Manitoba. East Kildonan (right) under water. The water reached the Mennonite community, North Kildonan (left).

# The Great Red River Flood

BY ABE J. UNRUH

ON June 18, 1950 our local committee of the Church of God in Christ, Mennonite, called for ten or twelve volunteers to assist the victims in the flood stricken area of southern Manitoba. First effects of the flood were noticed when we got to Noyes on the boarder. The flooded area extended from here to Winnipeg, a distance of 68 miles; in some places it spread out to a lake over 30 miles wide. Especially wide was the tract inundated to the northwest of Morris. This is a large flat region with very little drainage in any direction. The Red River flows north and the Morris River which empties into the Red at Morris flows in a southeasterly direction. Approximately 250 Mennonite families live on this level tract between these two rivers and along the Morris River where they were caught in the flood and evacuated nearly 100 per cent.

Evacuation began with the farmers along the Red River between St. Jean and Emerson. On April 20 the Red River began spilling water over its banks into Emerson; two days later it covered two-thirds of the city. Each succeeding day saw new territory added to the inundated area until the nineteenth of May, when the crest reached its peak, the water was over thirty feet above normal.

The stricken area was inundated for about six weeks; it included ten or twelve towns and some two thousand farms on about 550 square miles of fertile farm land. Four lives were victims of the flood. Over 175,000 chickens perished, and about 500 swine and 400 cattle were lost. It is estimated that the flood caused over $50,000,000 property damage.

When we got to Morris, we found there was much reconstruction work going on, but in spite of this it still had much of the appearance of a ghost town. Although the highway and main streets had been cleared, the side streets and alleys, yards and lots were filled with debris. Practically all the windows were out and homes and stores were filled with mud, silt, and rubbish which had entered through broken windows and lodged there. To my knowledge, the only business place operating was the telephone office mounted on a semi-trailer truck, parked in front of what used to be the regular telephone office.

## Evacuation

Mass evacuation of the Mennonites in the areas of Rosenhoff, Rosenort, and McTavish took place on May 6 and 7. Some who lived in the river bottom began to vacate their homes in the beginning of May, but the bulk of the Mennonites did not leave their homes till a week later. P. L. Loewen and family, living at the fork of the Second River and the Morris River, were the first ones to leave their home on April 30.

Then came the sixth and seventh of May, days which will long be remembered by the people who had lingered to the last hour before they gave up their homes. They now saw that they could no longer resist the rapidly rising water and fled to safety. With roads now impassible for cars and many approaches and bridges already washed out, traveling of any kind was very dangerous; moreover, since much of the telephone communications were already paralyzed, panic set in.

In some instances father and son had taken the livestock away and in the meantime the Red Cross boats came and took the rest of the family to a safety zone.

Upon the return of the father he only found a note stating that the family had been moved to a safety zone.

Jake L. Loewen, assisted by Elmer Goosen, Rosenort, kept contact with the Mounted Police ordering Red Cross boats and directing them to the right places. They located evacuees and arranged for their transportation and did much in making the evacuation more orderly. Geo. P. Goosen and Bill Schellenberg filled a similar position at Rosenhoff.

From McTavish some evacuees were taken via Winnipeg to Steinbach, Kleefeld, Blumenort, etc. where they found refuge with relatives and friends during the flood. It is said that up to three hundrd people were evacuated from this small station in a single day. About half of these people, especially those living along and west of the Morris River, fled to Winkler, Lowe Farm, and places west. The livestock was mostly shipped to the Winnipeg market as long as the railway could give service.

## The Flood Comes

Flood squads gave valuable service to flood stricken areas. Livestock, poultry and all other property caught in this turmoil was largely abandoned and ignored. However, a group of young men and boys organized and agreed to remain in the community, looking after livestock and other property. They were commonly known as Flood Squads. The Mennonite community also had one of these squads. These young men had already shown their heroism during the evacuation period, some of them operating Red Cross boats as long as twenty hours a day bringing many a stranded person to safety.

Their headquarters were in the second story of the cooperative store in Rosenort. These men did not find it an easy task handling stubborn cattle in cold water, dragging them out of the barn, taking them through the water for several miles and across the river. Later a barge was constructed large enough to hold a truck load of cattle. In extreme cases the livestock was killed.

## Returning Home

Conditions after the flood were anything but comfortable or desirable. After the water began to recede the people came wandering back to what had been their lovely homes. Now they looked upon a countryside in desolation and ruins and found what had been their dwellings in chaos and confusion. Brand new cars, tractors, and in some instances motors on combines had been under water. Fences were out, many of the cattle that were brought back had to be tied while others were kept in barns.

Transportation after the flood was attended with great difficulties. As it seemed, there was no firmness underneath the surface of the roads to support any traffic. Roads would dry on top and maintainers leveled them off, but in a very short time the ruts were cut down again to where cars were easily stalled; with most of the bridges out and occasional showers falling, transportation was a real problem.

## Rehabilitation

Lending a helping hand to these ill-fated people seemed to be an inner urge with relatives, neighbors, welfare organizations, the government, and with brethren from afar. Even foreign countries were sending money for this cause. The Winnipeg Free Press cited $8,500,000 received by the Red River Flood Relief sent by countries from all over the world to be spent for the welfare of the sufferers in the stricken area.

After the people started moving back to their homes they found themselves in a miserable condition. Some had lost all their clothes except those that they wore; their bedding and other provisions or their livelihood was completely destroyed. The Red Cross was prompt to move in and establish two stations in the Mennonite community, one at Rosenhoff and one at Rosenort. Here provisions were stocked for destitute families who had returned to their homes. These commodities were free of charge to the recipients.

The Canadian government sent out inspectors who surveyed the situation and appraised the losses of the victims and assured them that the greatest part of their losses sustained on dwellings and farm buildings would be restored by the government. Later statistics show that the board established 8,200 credit accounts on private dwellings averaging $842 each and 1,329 credits on farm buildings averaging $791 each.

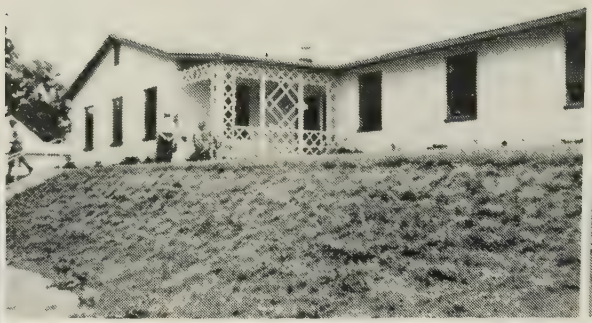
House contents like furniture etc. was restored by the Manitoba Flood Relief, for which purpose the Manitoban government had provided $12,500,000. Damage on cars was also restored. Transportation, yardage, and feed bills on livestock during the evacuation was also paid.

Not only did nearby neighbors assist in relief and reconstruction, but brethren from a long distance made it their duty to lend a helping hand. At the same time we were there, Henry F. Loewen from Meade, Kansas, was also there; he had brought six men to help.

Under the leadership of David Schroeder of Winnipeg, the Mennonite Central Committee operated in several ways to assist in the flood. Lists of volunteers were prepared and later groups of dike workers were sponsored. Transfer centers were opened at the South End M. B. Church and at the Mennonite Brethren Bible College. Some four hundred people passed through these centers. A tractor aid program was also planned.

It is but natural that a painful and annoying catastrophe like this, together with the property loss of the people, would cast a deep shadow over a community; yet "Every cloud has a silver lining," so this ordeal brought with it sunbeams which were not felt in brighter days. Especially noticeable was their gratitude that there had been few losses of life or serious injuries in the entire flood experience.

*(THE RED RIVER FLOOD OF 1950* published by *Derksen Printers, Steinbach, Man., tells the story of the flood in many full-page illustrations (Price $1).*



Brook Lane Farm, a 23-bed M.C.C. mental hospital in Maryland, dedicated November, 19

# Voluntary Service--A N

BY E

CHRISTIAN voluntary service is doing something about the ideals we profess. Rolling up our sleeves and losing ourselves in work is part of voluntary service. It is a dare to launch out to try one's mettle, to bring the Gospel message to others by what we do, and in words that help. It is the elimination of nonessentials in living for the sake of more effective service. Sometimes this means sleeping in a hayloft, converted chicken barn, or a barrack. It is stepping out of isolation into the world of conflicting ways and ideas. To many the experience of voluntary service reveals for the first time the problem of evil. Many find their spiritual hunger aroused, their eyes opened to see the power of the Gospel, their appreciation for good Christian homes sharpened. The challenge of voluntary service, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" leads those who serve into the school of Christ. Such is voluntary service in war and peacetime.

To see the total picture of "voluntary service" requires that we visualize about seven hundred young people who served during 1949-50—five hundred summer volunteers, one hundred winter workers, and one hundred one-year volunteers. This number was grouped into about one hundred units which were administered by eight different organizations within the Mennonite and Brethren in Christ constituencies. Five of these were individual conference groups, (Old) Mennonites, General Conference Mennonites, Mennonite Brethren, Brethren in Christ, and the Lancaster Conference of Mennonites. Two more were district conferences of the (Old) Mennonites—Illinois and Ontario. The eighth administrative body is the Mennonite Central Committee, the cooperative service agency of the various groups and the Brethren in Christ. To understand this movement of service by youth on a voluntary basis we need therefore to observe briefly its background, the scope of program by organizations, the nature of the summer program by types of projects, and the main types of the longer term projects.

Civilian Public Service and our war relief program have been God's way of leading us to voluntary service. With the convictions and experience implied by these, the voluntary service program was a rather natural development. If there are known needs, and if young people are moved to help, then there is but the need for some "handles" to bring these two together. CPS and

Voluntary service workers care for patients at Brook Lane Farm. J. D. Goering is resident counselor.

ngs View Homes under construction. Voluntary workers doing reconstruction in Germany.

# proach to Missions

R

relief supplied a pattern which pointed to the "handle" of voluntary service.

Each sponsoring organization can set up its own goals, but generally these include the following standards and goals: 1) Contribute Christian personnel, 2) Reach out beyond our established church communities, 3) Do a job that would otherwise likely not be done, 4) Meet human need and conflict in a positive way, 5) Provide a variety of opportunities to utilize available skills and abilities, 6) Give priority to youth but welcome others young in spirit, 7) Emphasize group and team approach for witness, fellowship, and "momentum," 8) Encourage a unit experience of work, play, study, and worship, 9) Stress consistent life of peace and love, and 10) Evaluate final worth within the physical contribution in terms of spiritual values.

## By Whom Administered

Since the Mennonite Central Committee was administering most of Civilian Public Service and relief for our various bodies, it was quite natural that it would be asked to lead out in such a new program. In 1944 sixty-one young women served in organized units side by side with the drafted men in mental hospitals. In 1949 and again in 1950 this type of service had about 330 summer volunteers. In 1946 the one-year service plan began which had 102 different participants during 1949-50. There was a growing program in effect for winter volunteers.

The Conference of the (Old) Mennonites also began individual conference units in 1944 when it placed several volunteers in city mission work. This program has grown so that in 1950 about 115 volunteers were sent out for the summer and twenty different individuals served in their longer term program for six to twelve months. In 1946 the General Conference Mennonite summer program was initiated. The Illinois, Lancaster, and Ontario conferences have planned programs for thirty to fifty in two- and three-week units. The latter two have also promoted construction units for one week or less. The Mennonite Brethren have just initiated a one-year service program in relation to their Texas mission. The Brethren in Christ sponsor some summer projects in cooperation with the Mennonite Central Committee. In addition to this, various districts and colleges have been sponsoring summer Bible school teams.

Voluntary workers entertain youth at Gulfport, Mississippi, and Camp Bennett, near Washington, D. C.

Although the list is not complete it serves to demonstrate the administrative pattern of this growing voluntary service movement. It suggests that together these various conferences can provide a wide offering for varying skills and differing ages of our constituent youth. Voluntary service is a pattern which can be used at various levels of church organzation, including the local church. Church-wide organizations can more advantageously do some of the longer term and more far-flung work. Individual conferences can best serve their own institutions and missions. Some of the groups look to MCC for experimentation and exploration of projects, and for coordination among the constituent groups. Thus, in a real but informal sense there is a blending of these various programs into one larger movement.

Having seen the scope of the program by organizations, let us view the total scope of summer projects as they roughly divide themselves into five kinds of projects. There are the mission units, the hospital units, the work with children, the various types of teams which move from place to place, the community service projects, and the international type of units.

## Mission Units

There are more mission units than any other type of summer projects. These include work in city missions, unchurched rural and mountain areas, work with Indians, with Puerto Ricans, and work in areas of racial tension. Many are attached to regular missions and others are used to pioneer new fields, perhaps adjacent to some congregation which desires a mission station. The work of outreach usually consists of conducting vacation Bible schools, visiting homes to enroll students and to follow up their school work, and frequently of a contribution through a crafts and recreation program.

City mission work is carried on, for example, in Los Angeles, Cleveland, Denver, Saginaw, Chicago and Meadville. For rural young people to experience big city life from the inside of homes, is an almost unbelievable contrast to their accustomed environment. One Cleveland volunteer, referring to new Christians says, "Because of their poor living conditions they cannot remain faithful without our help." City missionaries are eager to have the support of living young witnesses in a way that will stimulate their own converts to service rather than replace them.

In Arizona and Montana volunteers assist in the long-established General Conference mission among the Indians. Year by year there seems to be an ever growing appreciation for the volunteer help, for the spirit of the young people and for the renewed bonds they help to establish with the supporting constituency. It is significant that from volunteers of past years we now receive volunteers for life work with the Indians.

A northern Minnesota unit of the (Old) Mennonites also worked among Indians. With no meeting room this group adapted its methods to the early American style by meeting on the bank of the upper Mississippi with their Indian hosts!

Our constituency work with colored people has grown through the pioneering work of voluntary service units. The Illinois (Old) Mennonite work with the colored in Chicago included eighteen short-term summer workers. They served more than three hundred colored children. The (Old) Mennonite program in Cleveland rented two public school buildings in 1950 to serve more than six hundred colored children through Bible school and other channels.

Another group of people being reached by volunteer mission units during the summer of 1949 have been the Puerto Ricans. The summer unit in Puerto Rico was an arm of the (Old) Mennonite mission in the La Plata community, so well known from CPS days. The extension program served about a hundred young Puerto Ricans at a time. Having six Spanish names listed among the volunteers was a unique feature of this unit.

The Harlem Puerto Rican work of the General Conference is a "city-block" approach in which various denominations together are endeavoring to serve the total needs of the people living in their "parish" area. Here was an opportunity for the church to take part in a unique experiment to find a more satisfactory pattern for mission work in a slum area where people come and go.

## Hospital Units

Hospital units, both mental and general, have accounted for about as many summer workers as the mission units just described. In the summer mental hospital units, members have received regular wages, paying their own expenses and a small contribution toward administrative expenses. In the degree to which members earned beyond these expenses, they were not "full" volunteers but rather service unit members. Nevertheless, the service is on a sacrificial basis, has a spirit and witness comparable to other types of units. One worker writes: "I am continually impressed by the fact that so many of the patients seem to crave love and attention . . . . A large portion of our service here this summer is to practice the 'greatest thing in the world' as defined for us in I Corinthians 13."

Labor shortages and poor conditions have combined to present a real challenge for more adequate service in the past. Increasingly, however, as shortages are filled, the challenge to Christians lies in quality of service, personal interest, and thorough technique. These units give us an opportunity to maintain a continued witness to our fellow citizens concerning the positive nature of our love which forbids us to kill during wartime.

This past year there were three service units in Canadian mental hospitals and one in a tuberculosis hospital. Since these units of the last several years were the first in the provincial hospitals, their continued success has been significant.

In connection with hospitals, another type of institu-

Class of Menninger school, Topeka, for psychiatric aides. Student group listens to lecture, Frankfurt, Germany.

cional unit might well be mentioned—the homes for the aged at Rosthern, Saskatchewan; Eureka, Illinois; and Rittman, Ohio. The increasing proportion of aged, the many inadequate ways of handling this problem in our society in general, presents this as a field almost comparable to mental hospitals. Here may be a challenge the voluntary service movement has not yet fully faced.

## Service to Children

The service units working with special groups of children have always been popular with volunteers. A crippled children camp operated by a secular society near Los Angeles offered a unique opportunity last summer. Workers assisted as counselors and helpers in crafts, recreation, and worship. "They are very appreciative of anything we do for them. One needs a deep understanding of human nature and a vivid sense of the presence of God to give these (crippled) children the love and care they should have." Camp Ebenezer and Mennonite Youth Village in Ohio Mennonite communities are summer camps for children from mission stations in the larger cities. These are unique and worthwhile projects sponsored within the (Old) Mennonite church. Camp Bennett, just outside of Washington, D. C., the "Annex"—a government home in the nation's capital, a Protestant boy's town, Governor Bacon Health Center in Delaware and various Mennonite orphanages had service units this past summer.

## Units on Wheels

Service units on wheels may go by different names—youth teams, peace caravans—and may be used for many purposes. These teams, perhaps more than any other type, are used to promote various causes such as youth work and peace in our established churches. To be of real service these groups endeavor to help get "something started." This is something that is to continue because it is valid and because the local people have had a hand in developing the activity of the week. At least eight teams were thus serving in the summer of 1949, most of them in peace work.

A "colporteur" team on a jeep blazed new trails through the "cricks" of the Ozarks. Selling good Christian literature, distributing free literature, doing personal evangelistic work was the mission of this peacetime jeep. These fellows concluded, "Going to far-away places does not make witnessing a whit easier."

## Community Service

Community service units are used in Gulfport, Mississippi, in Mexico, and in migrant work. In these projects the units engage in a wide range of activities. The MCC migrant units of upper New York state and of California sought in a measure to provide what stable homes and church communities normally contribute but which migrant families do not have. Thus the work included everything from being a pastor, teacher, play director, to a mother pinning up pants. Here is an illustration of how stable, wholesome Christian communities can share some of their consecrated talent to provide leadership to transient communities. In a sense the work of the Gulfport community unit is not unlike that just described. In Gulfport summer workers supplement the year-round program by teams which are assigned to various surrounding localities for Bible teaching, recreation, friendship, and a varied service. A summer worker reports attending a colored church in the Gulfport community. "I was the only white person there, but yet in Christ we are all brothers and sisters. This fact became very real to me as I partook of the bread and wine, the symbols of Christ's death through which we all obtain salvation regardless of color or race. 'The same Lord is rich unto all that call upon him.' "

## European and Longer-term Service

A final group of summer projects are those which are international in membership. The six summer units in Germany and other European countries were established for the purpose of spiritual sharing and actual reconstruction. Forty-six of the members in 1950 were American students sponsored by the Council of Mennonite and Affiliated Colleges. More than eighty members came from various European countries endeavoring to find a genuine spiritual answer to life. These international voluntary service units are "handles" by which young people of this day can exercise their faith with hope and in love.

(Continued on page 45)

Mennonite Publication Board represents various conferences in operating and controlling the publishing house.

# Mennonite Publishing House

BY FORD BERG

It was in 1864 that the first modest copies of *Herald of Truth* issued from the press of John F. Funk, then of Chicago. Later he moved his work to Elkhart, Indiana, where the publication of the paper was continued until April 9, 1908, when it was merged with the *Gospel Witness* of Scottdale, Pennsylvania, and became known as the *Gospel Herald*. The *Gospel Witness* was first published in Scottdale on April 5, 1905, and represented the first printing work at what has been known as the Mennonite publishing center for the (Old) Mennonite General Conference and which has grown into an enterprise totalling sales of over $800,000 annually.

The early publication work began in 1905 in an unpretentious room, 18 by 32 feet, where a new printing press had been installed. It was managed by Aaron Loucks and A. D. Martin and was financed by nine brethren who pledged themselves for a certain amount of capital to be used in publishing a religious paper in the interests of the Mennonites. The work of the new publishing company was a success from the first, and in 1907 a brick building 40 by 70 feet was erected.

During and prior to 1907 there was a movement to centralize the publishing interests. By November, 1907, nine district conferences had already endorsed a merger. The merger was actually consummated in 1908 and brought into existence the Mennonite Publishing House. The *Herald of Truth,* then published at Elkhart, Indiana, and the *Gospel Witness,* published at Scottdale, were combined into the *Gospel Herald,* which is still the official organ of the Mennonite General Conference.

The Mennonite Publishing House, as inaugurated in 1908, showed a rapid growth. The first annual report in 1909 showed a net worth of $1,731.88. The 1910 report produced a net worth of $40,972, due largely to donations. In 1920, with the work still growing, the net worth was $120,806.50, and the April 30, 1950, report shows a net worth of $825,557.94.

The Mennonite Publication Board of twenty-nine members representing Mennonite conferences primarily in the United States and Canada, operates and controls the Mennonite Publishing House. This Board has an executive committee of five members which works closely with a five-member council of workers at the house to operate and to carry out the details of the publishing

Mennonite Publishing House with the new $250,000 addition completed in 1949, Scottdale, Pennsylvania.

interests.

In April, 1921, work was started on a new three-story and basement building, 80 by 110 feet, with a total of 35,200 square feet of floor space. Occupancy followed within a year. With the growth of the Mennonite church and her vision of the world's need was a parallel growth in the literature demands. New periodicals were issued and the number of subscribers increased. Over a period of years a bookbinding department was added, a mail order service was established, a bookstore for the town and for others was opened, branch bookstores were set up, and in general there was a healthy growth in all departments.

Increased demands for Mennonite literature stepped up production yearly. New workers were added, more editors were secured, and soon it became evident that there must be another expansion. An addition was planned, which was completed in 1949 costing $250,000. On August 31, 1949, with editors and office people in their new quarters, and the presses and other machinery moved to new positions, an open house was held. About twelve hundred people filed through the huge building where they viewed about a hundred workers who were at their desks, at the linotypes, at the presses, and at other jobs just as in an ordinary working day.

At the present time the Mennonite Publishing House employs one hundred and thirteen full time and twenty-eight part time workers, a total of one hundred and forty-one. Ninety-seven full time workers (including eleven editors), and twenty-two part time workers, making a total of one hundred and nineteen, are located at Scottdale. The total of one hundred and forty-one workers includes nineteen workers employed in branch book stores and two full time artists and a combined photographer-layout man at Scottdale.

Editorial, executive, and clerical offices are located on the second floor of the new addition. The front of the first floor has a large bookstore, while the rear is a stock room and a shipping and mailing room. On the basement floor is the pressroom where five presses are operated daily, some on double shifts. Two new presses, involving purchases of about $13,000 to $22,000 each, have been installed recently. The basement floor of the main building is used for a large paper stock room. The floor above this has a bookbinding department, while the second floor has five linotypes. Several apartments are on the third floor.

The mailing room at Scottdale is a beehive of activity. Periodicals, filling bags and bags of mail, are sent out daily. Also shipped to all parts of the world, mainly to Mennonite centers, are books and church and Sunday-school supplies.

A continued service to the workers is a chapel on the second floor where fifteen-minute devotional periods are held each morning before work begins. A library, now in process of rejuvenation, is adding the best books in Christian education, missions, peace, doctrine, and theology. A historical library, valued at over $4,000, is of great value for reference and research. Mutual aid and a plan for savings and retirement, although somewhat limited, are in force for those who care to participate. Wages are not based on a commercial scale and are set on an approximate maintenance basis. The editors are paid a salary and are given considerable liberty in coming and going as their job requires.

The Mennonite Publishing House at present issues ten regular periodicals, plus two which are printed yearly. The *Gospel Herald,* begun in 1908 and enlarged several times since, is the official church periodical.

PUBLICATIONS

| Periodical | Editors | Constituency | Circulation |
|---|---|---|---|
| **Gospel Herald** (24 pp. weekly) | Paul Erb, Ford Berg | Adults | 18,823 |
| **Christian Monitor** (32 pp. monthly) | John L. Horst | Adults | 11,168 |
| **The Youth's Christian Companion** (8 pp. weekly) | C. F. Yake, Ethel Yake | Young People | 30,841 |
| **Words of Cheer** (4 pp. weekly) | Elizabeth Showalter | Juniors | 23,054 |
| **Beams of Light** (4 pp. weekly) | Betty Weber | Primary | 19,482 |
| **The Christian Ministry** (68 pp. quarterly) | John I. Mumaw | Ministers | 1,780 |
| **El Heraldo Evangelico** (12 pp. monthly) | Lester T. Hershey | Spanish-speaking People | 2,900 |
| **The Mennonite Community** (34 pp. monthly) | Grant M. Stoltzfus | Adults | 4,563 |
| **Program Builder** (76 pp. quarterly) | Gordon W. Shantz | Young-Adults | 11,240 |
| **Yearbook** (132 pp. yearly) | Elrose D. Zook | Adults | 8,500 |
| **Family Almanac** (68 pp. yearly) | Elrose D. Zook | Adults | 7,000 |
| **The Way** (4 pp. monthly) | Harold Breneman | Adults | 216,961 |

Also printed are regular periodicals for most of the district conferences. The *Ohio Mission Evangel,* a bimonthly for the Ohio and Eastern Amish Mennonite District Conference, is representative of the approximate dozen printed. Other periodicals are *The Christian Nurse,* organ of the Mennonite Nurses' Association, the *M.C.C. Services Bulletin* for the Mennonite Central Committee, *Herold der Wahrheit* for the Conservative Amish and the Old Order Amish, and *The Christian School* for the church grade schools of the Mennonites.

Beginning with the first successful issuance of Sunday school booklets in 1880, there has been a steady flow of Sunday school helps. In fact, before the turn of the century there was in use a departmentally graded Sunday school curriculum. Beginning in 1891, English and German quarterlies instead of monthly editions were published. In 1925 and in 1937 there were two major revisions in Sunday school materials. The German language adult quarterly, which had started with a printing of 7,500 in 1915, was discontinued in 1943 when the printing requirement dropped to 3,050. A German *Almanac* was discontinued in 1939, having dropped from a 6,000 circulation in 1921 to 1,300.

In October, 1950, an entire new series of Sunday school materials was introduced. *The Herald Uniform Sunday School Series* has been developed under the guidance of the Commission for Christian Education, the Curriculum Committee of that organization, and the Mennonite Publishing House. The adult *Advanced Sunday School Lesson Quarterly* has been printed to the number of about 80,000 each quarter. The Church of God in Christ, Mennonite, and some of the General Conference Mennonite churches have imprint editions. The new series includes, instead of the teachers' quarterly, a monthly which contains short articles and regular features of interest to teachers of primary age up. All others are quarterly editions. Paul Mininger is editor-in-chief of the series, with Paul M. Lederach as executive editor, and Ellrose D. Zook as managing editor.

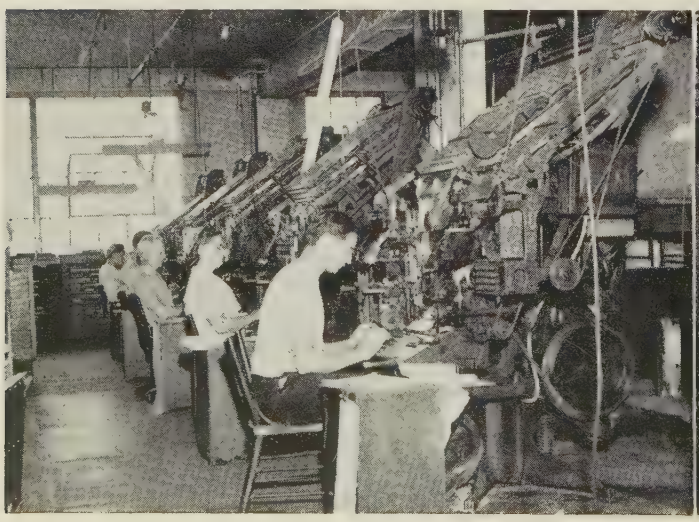
HERALD UNIFORM SUNDAY SCHOOL SERIES

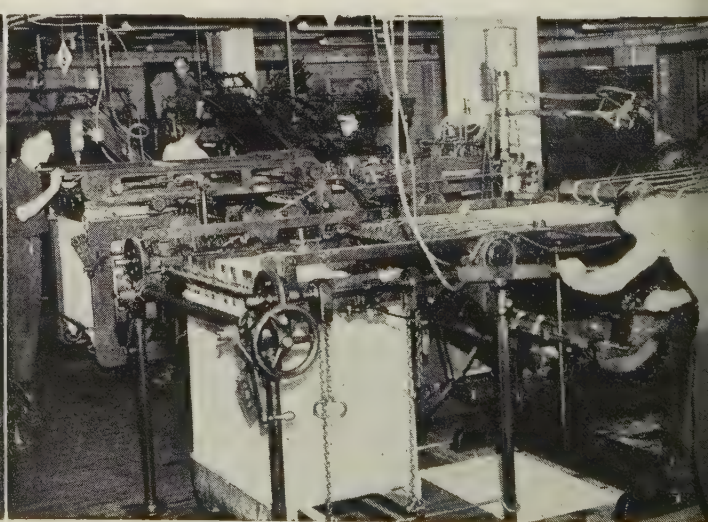
| Teachers' Aids | Editors | Constituency |
|---|---|---|
| **Herald Teacher** | Paul M. Lederach<br>Millard C. Lind<br>Elizabeth A. Showalter<br>Harold Bauman | Teachers of Intermediates and Adults |
| **Herald Junior Teacher** | Ida Boyer Bontrager | Teachers of Juniors |
| **Herald Primary Teacher** | Geraldine Gross | Teachers of Primary |
| **Pupils' Helps** | | |
| **Herald Adult Bible Studies** | Millard C. Lind | 23 yrs. up |
| **Herald Youth Studies** | Stanley C. Shenk | 15-22 yrs. |
| **Herald Intermediate Bible Studies** | Elizabeth A. Showalter | 12-14 yrs. |

(Continued on page 39)



Five linotypes and presses are needed to produce the printed materials of the Mennonite Publishing House.





The Mennonite Press, located in the new Grattan Building, North Newton, Kansas, was founded in 1949.

# General Conference Mennonite Press

BY B. BARGEN

Very little happened in Mennonite publications until John Oberholzer, for example, back in 1847, began printing catechisms and periodicals such as *Religioser Botschafter* (1852-1856), *Das Christliche Volksblatt* (1856-1866) and *Der Mennonitische Friedensbote* (1867-1881). In General Conference history some of the most significant movements can be traced to printing, in this manner. The foreign mission movement, for example, can be traced directly to the writings appearing in 1875-1881 in the little paper, *Zur Heimat,* edited and published by David Goerz and succeeded by the official conference paper, *Christlicher Bundesbote* (1882- ). The present-day foreign relief program could hardly have been accomplished without extensive publicity given it through printed literature distributed widely in Mennonite homes. "Much reading maketh a full man," and it is the testimony of Mennonites that wide reading maketh also a ready man—ready to give to worth while causes and projects.

The Mennonite Press is the latest addition to a long line of General Conference Mennonite Church endeavors in the field of publication. *The Mennonite,* now recognized as the conference paper was, however, begun privately by men like N. B. Grubb, A. M. Fretz, and A. B. Shelly before the Eastern District Conference assumed full responsibility for the venture. Today, sixty-five years later, a large family of periodicals and a long list of books stand as milestones on the, "long, long trail" of conference publication ventures. Some of these, like *The Mennonite* have grown up from its earliest recorded circulation of 606 to well over 8,000. With the recent universal subscription resolution adopted by the General Conference sessions at Freeman, South Dakota, the 1951 circulation will very likely top 12,000.

Regular conference periodicals now being printed by the General Conference Mennonite Church are:

WEEKLY PUBLICATIONS

| Publication | Beginning | Circulation |
|---|---|---|
| *The Mennonite* | 1885 | 8,097 |
| *Der Bote* (1924)—*Bundesbote* | 1885 | 4,500 |
| *Junior Messenger* | 1939 | 3,750 |
| *Der Kinderbote* | 1886 | 1,600 |

Present Mennonite Book Concern, Berne, Ind., home of former General Conference publishing interests.

QUARTERLY PUBLICATIONS

| Publication | Circulation |
|---|---|
| *Sontagschul-Lektionen* | 8,000 |
| *Mennonite Adult Quarterly* | 16,400 |
| *Young People's Quarterly* | 8,800 |
| *Junior Quarterly* | 3,000 |
| *Junior Teacher* | 500 |

ANNUAL PUBLICATIONS

| Publication | Circulation |
|---|---|
| *Mennonitisches Jahrbuch* | 2,000 |
| *Handbook of Information* | 2,000 |

There are, of course, always special publications cropping up—books, booklets, pamphlets, etc. Consider music.

| | |
|---|---|
| *Gesangbuch mit Noten* | 1890 |
| *Mennonite Hymn Book* | 1927 |
| *The Mennonite Hymnary* | 1940 |
| *Gesangbuch der Mennoniten* | 1942 |
| *Liederbuch für Kinder* | 1946 |
| *101 Hymns from the Mennonite Hymnary* | 1947 |
| *The Handbook to the Mennonite Hymnary* | 1949 |

In both the English and the German these books have been recognized as pace-setters by non-Mennonite publishers and have gone through repeated editions.

Now in process of preparation is a new *Junior Hymnal,* already approved by some of the country's leading music editors as having a good chance of coming out as the finest thing available for children, ages 9-15.

Or, consider history.

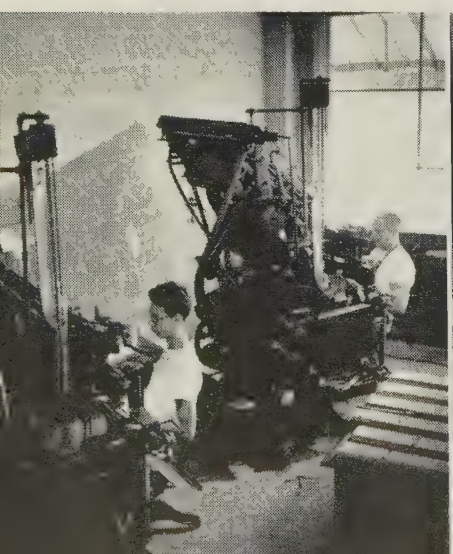
*The Story of the Mennonites,* by C. Henry Smith appeared in 1950 in the third revised edition after numerous other books by him had been published. In 1949 *From the Steppes to the Prairies* made its appearance. These books were in line with others previously published, such as *Twenty-five Years with God in India.*

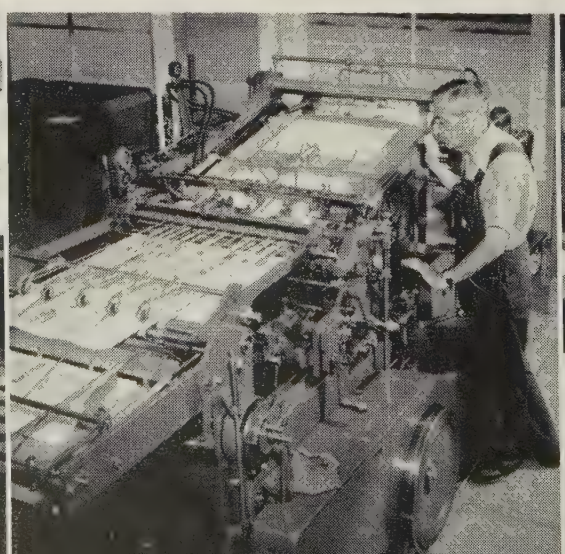
Prior to 1949 all these publications were "jobbed" out to various printers—certainly no one will ever be able to say that any one printer had a monopoly. *The Mennonite* was printed, in succession, at Philadelphia and Quakertown, Pennsylvania; Berne, Indiana; Hillsboro, Kansas; Newton, Kansas; and North Newton, Kansas, a varying number of years at each place.

Even today the German publication, *Der Bote—Bundesbote,* is printed at Rosthern, Saskatchewan, Cana-



The Mennonite Press is jointly owned and operated by General Conference Mennonite Church and Bethel College.





Mennonite Book Store, Rosthern. J. R. Dyck, manager, H. J. Andres and J. G. Rempel, publication board members.

da, while the other conference publications are being centered at North Newton, Kansas, in the newly established Mennonite Press.

The Mennonite Press came about in this manner. The idea of a conference-owned print shop was promoted by men like John R. Thierstein, J. M. Suderman, Elmer Baumgartner, and others through the years. It received a very slow public acceptance. In 1944, at the sessions at Saskatoon, Saskatchewan, the proposal of the Board of Publication for merging conference interests with a privately owned shop in Newton was turned down by the conference and enthusiasts for a conference printshop had to go home, disapointed, and go to work on a new plan. In 1947 the germs of a new scheme were planted and by 1949 a workable proposal was submitted to the executive committee of the conference and the old Bethel College Press was moved to a new home in the Grattan Building and, operating under a separate board of directors, began its work as a conference print shop.

In many ways the new press seemed to be a "natural." Some printing equipment, at least, was already available. Printers visiting the new quarters in the Grattan Building declare it to be ideal from the standpoint of lighting and arrangement. With the conference headquarters at Newton so near, the relationships between the editorial and mechanical processes would make for maximum efficiency. In sight there is a volume of business approaching approximately four million impressions a year.

Preliminary organization involved the employment of technical counsel, the purchase of some new equipment, the rounding out of a balanced personnel, proper office administration, and the ever-present problem of scheduling jobs through the shop in order to make delivery on time.

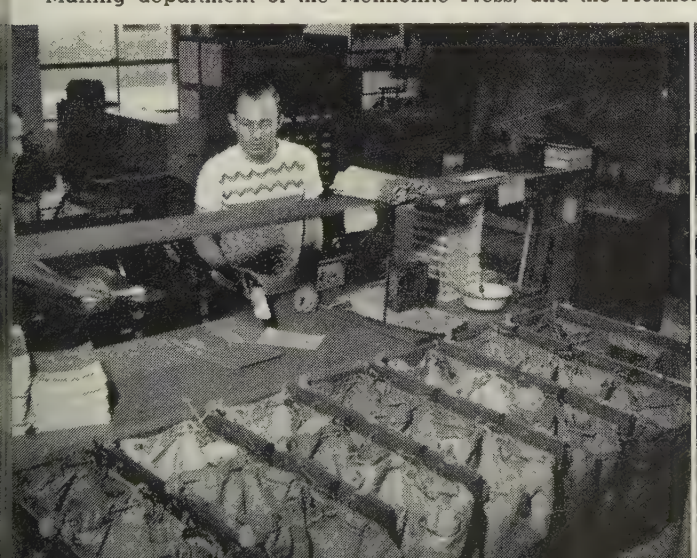
As of October 1, 1950, the equipment consists of two line-casting machines, a new Miller SW automatic press, a Baum folder with automatic continuous feed, a Rosback gang stitcher, an automatic Kluge job press, and the usual complement of bindery equipment, mailing equipment, composing room banks, stones, etc.

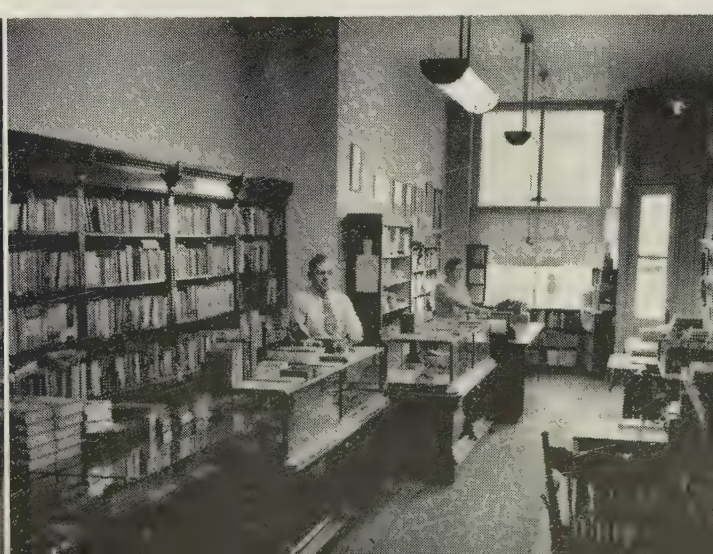
The future will have its problems: Will it be possible for a people like the Mennonites, who are largely agricultural, to furnish the necessary technical help? Printing is

(Continued on page 48)



Mailing department of the Mennonite Press, and the Mennonite Book Store at Newton, A. F. Tieszen, manager.





Mennonite Brethren Publishing House in Hillsboro since 1913. In 1950 an extension was added to this building and bookstore and office were completely remodeled.

# Mennonite Brethren Press

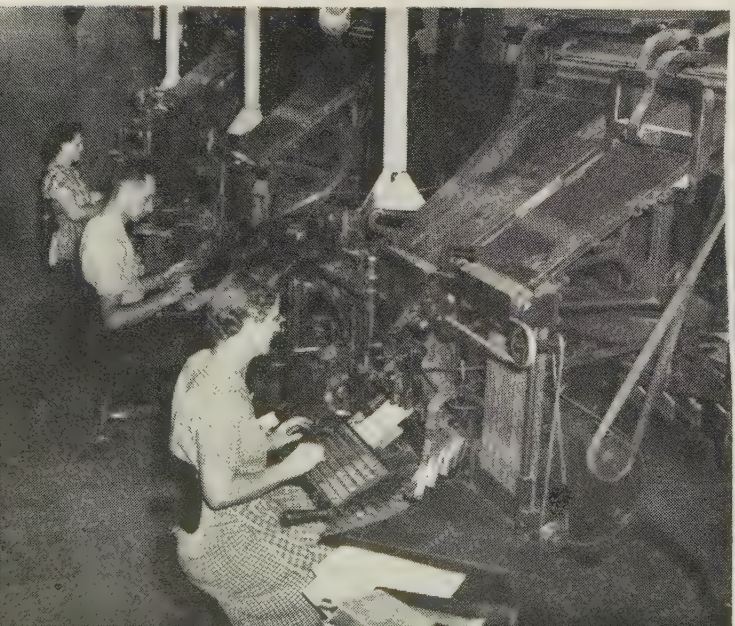
BY P. H. BERG

The first attempt at publishing church material by the Mennonite Brethern in the United States was made in 1884, when the conference elected a publication committee of three members, Abr. Schellenberg, Dietrich Classen, and J. F. Harms. This committee was assigned the task of (1) preparing a written history of the Mennonite Brethern church; (2) publishing the annual conference reports, and (3) publishing a church periodical. The publication of the *Zionsbote* was begun in 1884 and published quarterly at the subscription price of 25 cents per year. Later the frequency was changed to semi-monthly and in 1904 to a weekly paper. J. F. Harms was the first editor of the *Zionsbote* and served until 1906, and as assistant editor from 1922-1934.

After printing the *Zionsbote* and the conference reports at Elkhart, Indiana, and other private printing plants the conference purchased its own printing plant at Medford, Oklahoma, in 1904, under the directorship of J. F. Harms, and upon his resignation in 1906 A. L. Schellenberg was elected editor and business manager, and the plant was transferred to McPherson, Kansas.

The main publications at that time were: *Zionsbote, Golos,* a small Russian paper published in the interest of the Russian brethren in the northern states and Canada with Herman Fast as editor; the *Lektionsheft,* a Sunday school quarterly, and the annual conference reports. A book business on a small scale was also started. More





than 1,000 copies of the *Zionsbote* were going to Russia every week.

The removal of the publication business from McPherson to Hillsboro in 1913 and the erection of the present brick structure as well as the acquisition of the *Vorwärts* (now *Hillsboro Journal*) can be considered as definite forward steps in the publication enterprise of the conference. More and better equipment was installed so that considerable job work could be done.

A. L. Schellenberg served the conference as editor and business manager from 1907 to 1930 with an interim of three years during which time J. D. Fast held this position. An expanded book department was instituted in 1922 under the direction of P. H. Berg, who also served as assistant business manager of the publishing house.

In 1930 P. H. Berg was elected editor of the *Zionsbote* and business manager; he served the conference in the latter capacity until 1948 and as editor to the present time. In 1929 A. J. Voth entered the office as bookkeeper and later also served as assistant business manager until 1948 when he was elected business manager of the publishing house and has served in this capacity since that time. Others who served the publishing house for shorter periods are J. W. Vogt and Orlando Harms. Among those serving on the publication board for longer terms are: J. J. Wall, Abr. Schellenberg, Herman Rogalsky, John Harms, Adam Ross, H. J. Pankratz, J. K. Warkentin and others.

The publications today are: *Zionsbote,* the official organ of the conference, *Christian Leader, Hillsboro Journal,* Sunday school lessons, *Tabor College View* and *Tabor College Bulletin.* The job department prints books, pamphlets, religious tracts, and handles other religious and commercial business. In addition to publications of reports of conferences, missions, etc., *The Mennonite Brethren Church* by John H. Lohrenz and *The Growth of Foreign Missions in the Mennonite Brethren Church* by G. W. Peters have recently been published.

A new one-story, thirty-two foot extension was constructed on the rear of the building. This made it possible to enlarge the book store to the extent of fifteen feet on one end. The remodeling included the installation of the individual offices, new modern shelves and display counters in the book store, and a well arranged shop in the printing department. The entire interior was redecorated. This will add to the facilities not enjoyed in former years and will give the publication board better and greater opportunities to serve the conference and the Kingdom of God.

A dedication service of the new addition and remodeled building was held on Monday evening, October 23, this being an evening of the southern district conference held at the Ebenfeld M. B. church, October 21-25, 1950. Open house was observed during the remaining days of that week.

## MENNONITE PUBLISHING HOUSE

(Continued from page 34)

| | | |
|---|---|---|
| **Herald Junior Bible Studies** | Ida Boyer Bontrager | 9-11 yrs. |
| **Herald Primary Bible Lessons** | Geraldine Gross | 6-8 yrs. |

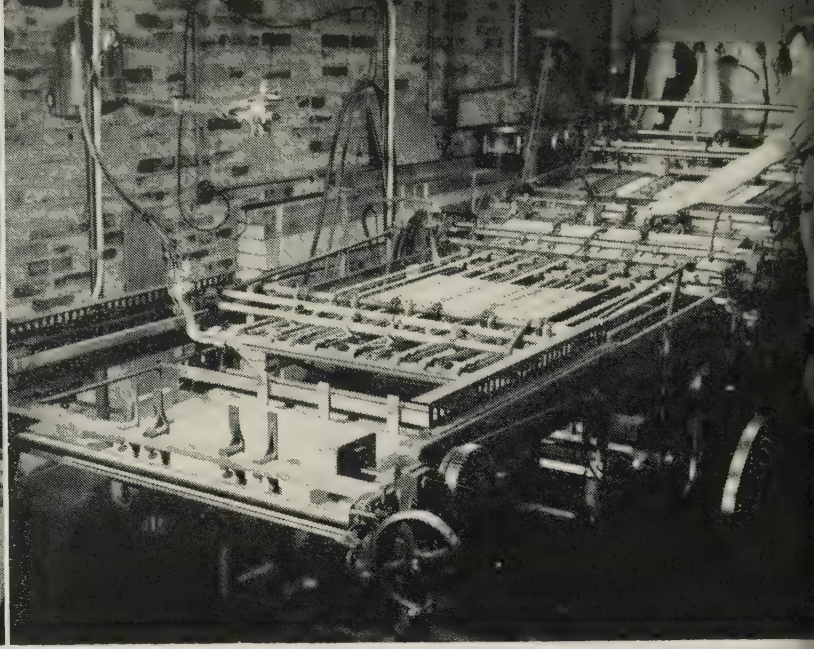
One of the most far-reaching projects ever undertaken by the Mennonite Publishing House was the publication of the *Herald Summer Bible School Series* as recommended by the Commission for Christian Education of the Mennonite church and edited by C. F. Yake. Including three pre-school age workbooks as well as for two years of high school, the new course has been a phenomenal success. Thousands have been sold even though the course is not completed. The General Conference Mennonite Church has an imprint edition of several grades.

Recent books published include *Youth and Christian Citizenship* by Melvin Gingerich, *Christian Manhood* by Noah K. Mack and Merle W. Eshleman, *Doctrines of the Mennonites* by John C. Wenger, as well as other books, mainly on peace, Mennonite history, and missions. Also published are numerous booklets such as *If War Comes, Non-resistance in Colonial Pennsylvania,* and *Fulfillment of Prophecy.* A great undertaking was the reprinting of the mammoth *Martyrs' Mirror,* a book of 1141 large pages listing the true records of thousands persecuted and killed for their faith. Sales of this book have been remarkable, with about 1,000 copies sold during the month of July only. Total book sales for the fiscal year ending April 30, 1950, were $462,000.

The men of vision who organized the Mennonite Publishing House in 1908 hardly expected the remarkable growth of this printing and publishing venture. It is the prayer of those who do the writing, editing, and other work that the literature program of the Mennonite Publishing House may continue, may be the means of salvation for many, and may help many in Christian growth.

## *Salem Publishing House*

Salem Publishing House, Inman, Kansas, owned and operated by John H. Klassen, has since 1936 printed the Krimmer Mennonite Brethren literature such as *The Christian Witness* and other publications.



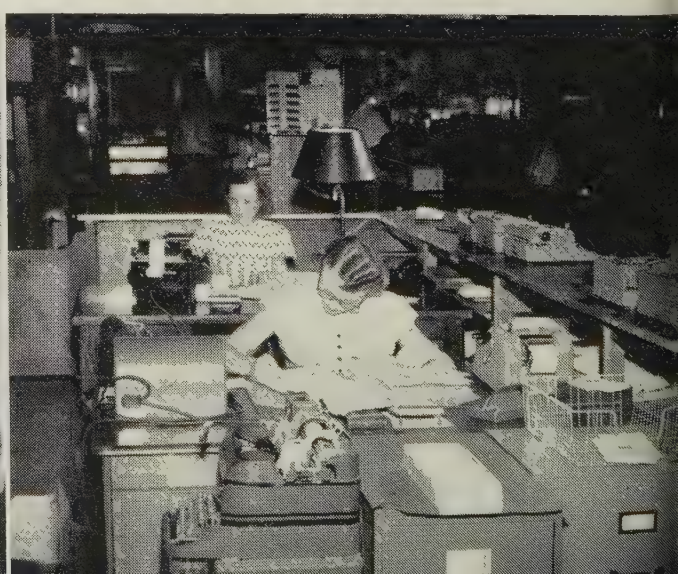
(Left) Four Intertypes. (Above) One of four cylinder presses.

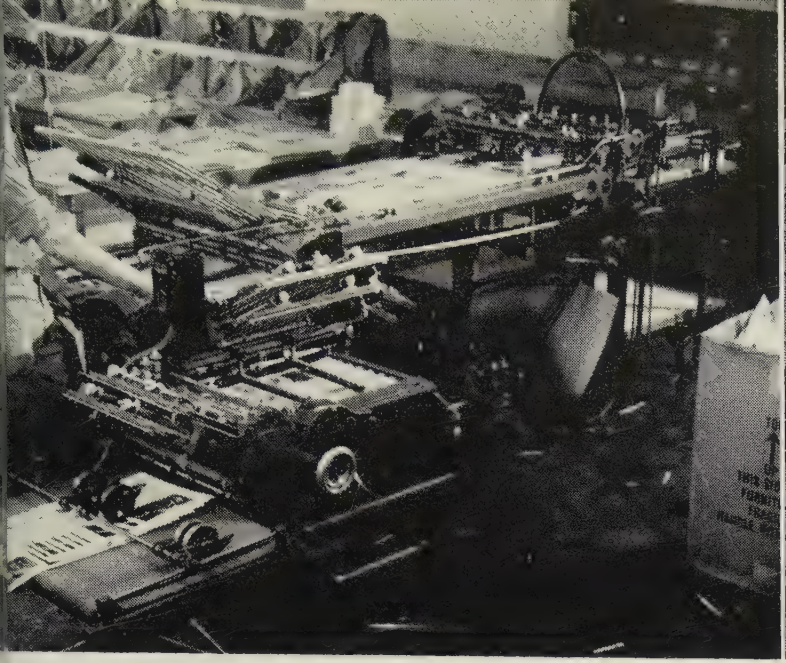
# Herald Book

The Herald Book & Printing Co., is an organization engaged in printing and distribution of Christian literature. The company has no publications of its own. At the present time eighteen publications are printed on a contract basis. Of these eleven are for Mennonite conferences, schools, hospitals and corporations. The other seven periodicals are for various denominations and organizations such as Presbyterian, Lutheran, Free Methodist, N. A. E. and for independent publishers. The press runs vary from 600 copies weekly for the smallest publication to 65,000 copies per week for the largest weekly paper. In the commercial job printing department small and large jobs are being produced, such as envelopes, letterheads, pamphlets, year books for churches, adver-



(Left) Make-up department and (left, below) mailing department. (Below) Bookkeeper and stenographer.





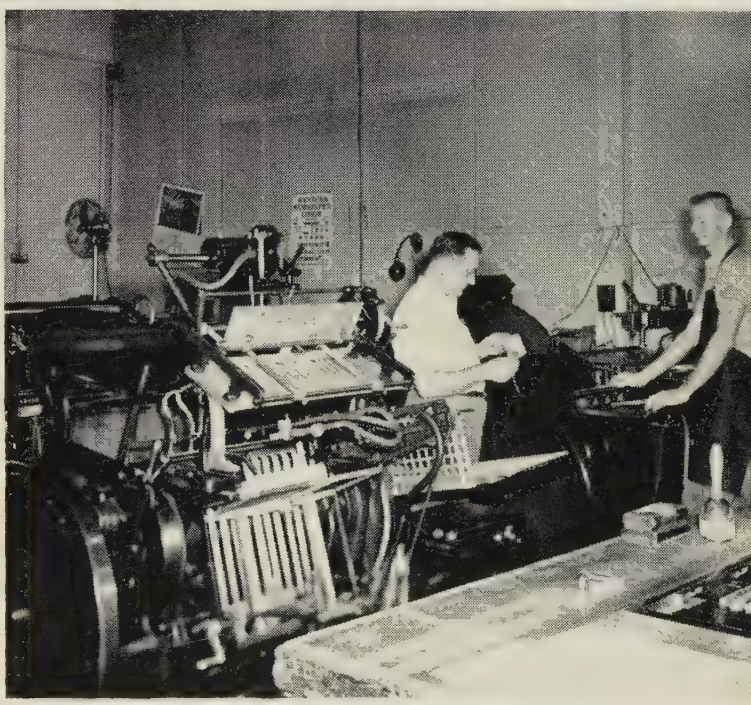
bove) Automatic Baum folder. (Right) Gang stitcher.

# NTING Co.

ing brochures and books bound in hard covers. The mpany has 33 employees on the payroll.

The Herald Book Store offers a complete line of bles, a large stock of theological books, as well as fic- n books and selected childrens books. A gift depart- ent is maintained, office supplies, desks, chairs, filing binets, typewriters, adding machines and dictating ma- ines are being sold. A trade catalog of 25,000 copies mailed annually.

The company considers itself a service institution for e publishers mentioned, for the various Mennonite oups, the churches, schools, businesses and citizens of ewton and its trade territory and the customers it rves through the catalog in mail order business.



elow) Rest period 10 A.M. & 3 P. M. (Right, below) Herald ok Store, G. H. Willms, mgr., and (top) three job presses.

# N. B. GRUBB -- EDITOR AND MINISTER

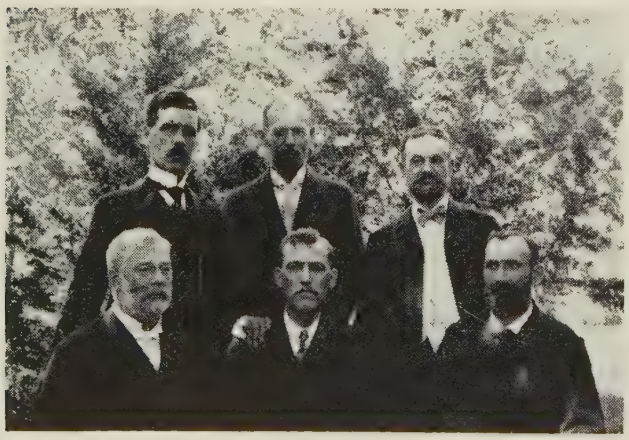
BY ARTHUR S. ROSENBERGER

IN THE summer of 1881 the First Mennonite Church of Philadelphia erected a new brick building at a cost of $9,000. This was the present structure, which has since been remodeled a number of times. This building was dedicated on the third Sunday in January, 1882. In July of that year the pastor, Albert E. Funk, resigned. For a new leader the congregation turned to the assistant pastor of the Schwenksville Mennonite congregation, Nathaniel B. Grubb. The young pastor served the church as a pulpit supply during July, August, and September of that year. At the end of this period the congregation extended him a call to become its permanent pastor. This call was accepted and on October 1, 1882, a ministry that was to last for thirty-eight years and three months, was begun.

The acceptance of the call opened a career of distinguished service, not only to the First Mennonite Church of Philadelphia but to other churches, the Eastern District and the General Conference of Mennonites as well. N. B. Grubb proved to be a strong spiritual leader. His initiative, his administrative ability, his consecration to the task and his pleasing personality helped him to lead many to Christ and to build the membership of the church. During the thirty-eight years of his pastorate additions to the roll of the church averaged twenty-six per year, with a total of over a thousand during his ministry.

The story of Nathaniel B. Grubb is that of a country boy who found his life work in the city. He was born July 6, 1850, in Frederick Township, Montgomery County, Pennsylvania, the son of Silas and Elizabeth *nee* Bertolet Grubb. His parents were of sturdy Pennsylvania German Mennonite stock who always made the Lord and His church the first consideration in their lives. His boyhood days were spent with his parents on the farm, and he attended the local schools of Frederick Township. For several years he worked in a milling establishment. During the year 1867-1868 he attended Frederick Institute, an academy and preparatory school, located in what is the present building of the Mennonite Home for the Aged, at Frederick.

General Conference Board of Publication, 1908. (left to right) N. B. Grubb, J. F. Lehman, W. J. Ewert, (standing) H. J. Krehbiel, H. P. Goertz, and J. H. von Steen.



In May, 1865, Nathaniel was baptized and received into the Schwenksville congregation. His leadership talents were early recognized and at the age of nineteen, in 1869, he became Sunday school superintendent. In this office he served for two years. In 1872 he was made the assistant to Moses H. Gottshall, pastor of the congregation. Upon being chosen for this office, he spent the winter of 1872 at the Wadsworth (Ohio) Mennonite Seminary.

After his election as assistant pastor at Schwenksville on May 9, 1872, he was ordained to the ministry on June 30 of that year. This was followed by another very important date to him of July 4, 1872, when he was united in marriage to Salome C. Gottshall, of Tremont, Pennsylvania. Six children were born to the Grubbs, three of whom died in their early years. Silas, Wallace, and William grew to manhood. N. B. Grubb was destined to have the experience of having five of his six children pass away before he did. Silas, pastor of the Second Mennonite Church in Philadelphia, died a few months before his father. Another son, Wallace, passed on a few years earlier. The third son, William, who survived his father, lived only a few years longer. Mrs. Grubb died February 19, 1915. She was a woman of quiet and unassuming disposition, but a valued counselor to her husband and children as well as a true and devoted wife and mother.

Returning to Schwenksville after the term spent at the Wadsworth school, Grubb continued with his duties as assistant pastor. The pastors of the congregation at this time also served groups at Herstines, Bertolets, Skippackville, Rock Hill, and Rich Valley. Thus there would seem to have been plenty of preaching and pastoral duties for two ministers.

During this period of serving as assistant pastor at Schwenksville, Grubb was also employed in the printing trade in which he developed a great interest. In 1877 he purchased the business and founded the *Schwenksville Item*. The Pottstown *Republican* had just suspended publication and Grubb felt that there was a place for a new paper. The first issue of the new venture appeared on September 6. For a time he had a partner in the business and the firm was known as Grubb and Thomas, but later Grubb bought out Thomas and again became the sole proprietor.

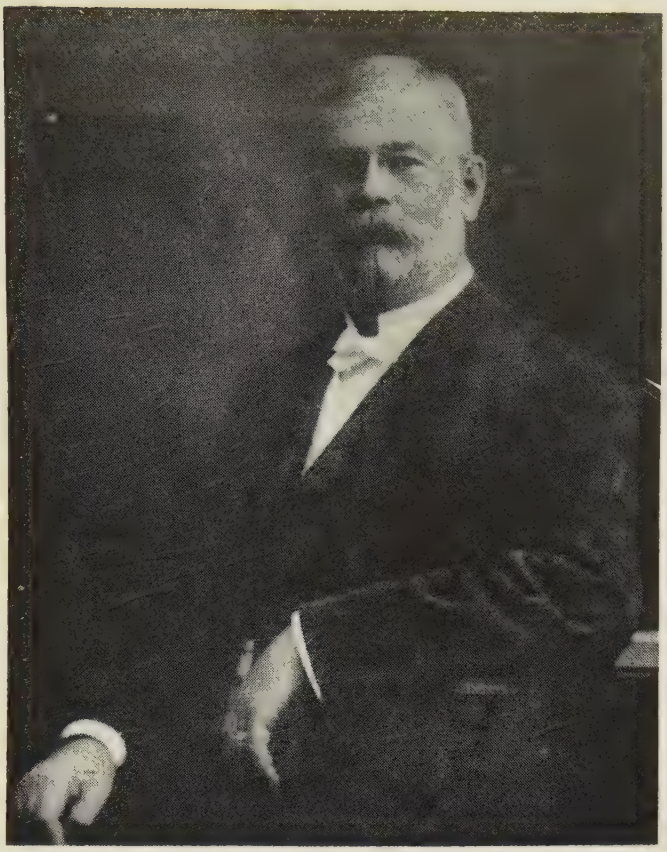
At this point it should be mentioned that Grubb kept crap books for many years which contain many newspaper clippings. The same contain references to his paper, the *Schwenksville Item,* later called the *Item.* A representative laudatory paragraph from the *Daily Times,* Norristown, states, "The *Schwenksville Item,* with the number for September 1, which is on our table, entered upon its sixth volume. Mr. N. Bertolet Grubb, the editor and proprietor, reviews his work for the past five years and also speaks quite hopefully of the success of his journal, and its increase in subscribers and advertising business. The *Item* is a bright and newsy paper, well conducted in every respect, and fully deserves the increased circulation and patronage." Only one adverse clipping was found among the many favorable ones; kept, no doubt, by Grubb to remind himself that it is impossible to please everybody.

Upon accepting the call of the First Mennonite Church in Philadelphia in 1882 to become its pastor, he sold his business and moved to that city where he gave himself wholeheartedly to church and conference activities. One of the first problems faced by the new pastor and the congregation was the payment of the debt incurred by building the new church. This was soon accomplished, and the work moved along smoothly. On May 22, 1884, Grubb was ordained to the office of elder, or bishop, as it was sometimes called in those days, so that on future occasions he was at times referred to as Bishop Grubb.

In 1890 the twenty-fifth anniversary of the founding of the congregation was celebrated. This was also the eighth anniversary of the call of the pastor. At that time Grubb said, "Today we look to God with grateful hearts realizing that harmony and peace rules supremely, and the relation between pastor and people is most assuredly the relation of love and kindness." The membership at that time was 203, of whom 139 had been received by Grubb.

The next twenty-five years were characterized in the fiftieth anniversary report as having been years of expansion and increasing influence and usefulness under the pastor's leadership with the support of a loyal people. The successful ministry of Grubb continued until January, 1921, when advancing age compelled him to lay down this office. Statistics kept by him record that in his ministry he preached 7,554 sermons, married 550 couples, consecrated 406 children, baptized 629 people, admitted 1,070 to church membership, and officiated at 1,373 funerals. The good that he did in leading souls to Christ and building many up in the Christian faith is not a matter of record. The writer of this paper is one of those most grateful for the spiritual ministry of this beloved pastor, whose memory is now revered by so many.

During the years of his pastorate in Philadelphia the Grubbs had experiences of all kinds, some joyful and some sad. One clipping in the scrapbooks records that soon after the Grubbs arrived in Philadelphia they were "surprised to see a large furniture wagon drive up to



**N. B. Grubb (1850-1938), for nearly forty years pastor of First Mennonite Church, Philadelphia, Penna.**

their home, with a walnut bedroom suite, which the men unloaded and brought in, explaining briefly that it was a gift from the congregation. In the evening the congregation invaded the good man's home en mass, bringing with them sundry capacious baskets and plethoric parcels, the contents of which were quickly transferred to the larder and closets, and then they supplemented their gifts with a well filled purse."

But not all was joy for the Grubbs. Soon after moving to the city their eldest son was stricken with scarlet fever and for days hovered between life and death. On June 23, 1883, their daughter, Katie, died of this disease at the age of eight years. A little over a year later another daughter, Irene, passed away at the age of three years.

A memorable event to Grubb was a trip to Montreal, Canada, in 1893 to the International Christian Endeavor Convention. As a delegate representing the Mennonites, Grubb made some remarks to the convention, and later made many addresses reporting the convention to various groups. One of the outstanding events in his life was a trip to Europe in 1900, which at that time was a rare privilege.

One of Grubb's activities was helping to start new churches and serving other churches that needed assistance. For some years in his early ministry he preached every two weeks at the Germantown Mennonite Church. In 1894 he and the congregation of the First Church

established the mission which became the Second Mennonite Church of Philadelphia, located at Franklin Street and Indiana Avenue. This church was dedicated on April 4, 1899, with Silas Grubb, son of N. B. Grubb, as the first and long-time pastor. Until 1912, the Second Church was owned and financially aided by the First Church. For a time N. B. Grubb preached at Souderton, where there is now the largest congregation in the Eastern District Conference.

A feature for which Grubb became well known in his day was the use of illustrated sermons which are reported as having been unusually effective. These seem to have consisted of drawings on a blackboard. Another feature of his ministry was the use of "printer's ink," which we can well understand. Throughout his ministry local church publications appeared regularly.

When Grubb came to the age of retirement in 1921, his congregation showed its appreciation of his faithful service by electing him pastor emeritus with a life pension to be determined somewhat by the congregation's ability to pay, which never amounted to less than $65 per month.

One of his greatest services was his part in founding the Mennonite Home for the Aged, at Frederick, Pennsylvania. He was always interested in welfare work and had been agitating for some time for a home for aged people. On October 18, 1895, the property of Frederick Institute was offered for sale by the Orphans' Court of Montgomery County. The large building which had been erected in 1857 at a cost of about $8,000, and in which a boarding school had been conducted by local people, was still in very good condition. Since the school had been discontinued in 1868, the building of twenty-six rooms was rented out as a home for three families. Grubb got the backing of the members of the First Mennonite Church and bought the property for $1,150. At a special meeting of the Eastern District Conference in March, 1896, the conference took over the property at the price that Grubb had paid. A board of managers was then elected to carry out the management of the home, on which board Grubb served for thirty years. Extensive repairs were made and the home was opened on September 1 with appropriate exercises, and with two men as guests. Since then the home has been a haven for many in old age and today, with a capacity of thirty-four guests, has an expansion program underway in order to care for more.

We have already reported on the interest Grubb had in publication work as a newspaper man in Schwenksville and how he used printer's ink in the work of the First Mennonite Church, Philadelphia. He was one of those who early saw the need for an English religious paper and in an article published in the *Year Book of the General Conference, 1938,* he relates "How the *Mennonite* Came to Be." While en route to the General Conference session held in Berne, Indiana, November, 1884, Grubb says that he suggested to A. B. Shelly the need of an English paper, to be published in the East. Upon returning home a meeting was called in December, 1884, of a number of leaders of the conference to discuss the proposal. This group decided that it was impractical to publish an English paper and recommended that the project to be abandoned.

But Grubb was not satisfied with this, and invited A. M. Fretz to his study to discuss the matter. The two decided to prepare a sixteen-page prospectus and publish one thousand copies of it, to be called *The Mennonite.* They planned to present this at the next session of the Eastern District Conference with the hope that it would be favorably received, but that, if rejected, they would publish it as a personal enterprise, providing the Conference would react favorably to this intention.

The favorable action they hoped for was taken at the conference and a committee of three was appointed to carry out the task. The three were: N. B. Grubb, A. B. Shelly, and A. M. Fretz. The Conference agreed to pay any deficits out of the treasury, while the committee as compensation was to receive any profits that might be made. For six years, Grubb served as editor, with A. M. Fretz contributing liberally. After this time, Grubb resigned, feeling that the paper was well underway and on a secure foundation, and A. S. Shelly became the editor.

Among the many other interests of Grubb we mention the following: For a number of years he edited the *Mennonite Year Book and Almanac,* and afterward contributed many articles. For thirty-nine years he served on the Publication Board of the General Conference, most of the time as chairman. He represented the Mennonites on the Board of Trustees of the United Society of Christian Endeavor for twenty-four years. For six years he served on the Board of Trustees of Bethel College. It was his suggestion at the May conference of the Eastern District in 1886 that the ministers should meet once or twice a year in addition to conference sessions to discuss topics pertaining to doctrine and the work of the church. This suggestion was accepted, and still today the Eastern District ministers and deacons meet four times a year for this purpose.

Eastern District ministers, Germantown Menn. Church, 1910.

Home for Aged, Frederick, Pa., founded by N. B. Grubb.

Grubb was a prime mover in establishing the Eastern District Sunday School Convention in 1876. He was also keenly interested in establishing a Christian Endeavor Convention, the first such being held in 1896. He presided at ten sessions of the Eastern District Conference and served for eighteen years as a member of the Board of Trustees of Perkiomen School, Pennsburg; at the time known as Perkiomen Seminary.

Thus in barest outline we follow the career of a man who was greatly used of God in many forms of Christian activity. His keen intellect, his pleasing and kindly personality, his administrative ability, his initiative, his strong pastoral concern and his effectiveness in the pulpit, all combined with his deep sense of consecration to his Lord and Savior, made him a man of great usefulness in the Kingdom of God.

In a testimony to N. B. Grubb at the time of his death April 25, 1938, Joseph B. Bechtel, over fifty years a deacon of the First Mennonite Church, Philadelphia, said, "You can see that I was long in close touch with Grubb and, in brief, I can say that without exception each contact was an inspiration. He was methodical in all endeavors to the minutest detail. I recall that he used to say that he was never late and never missed an appointment. May his memory linger with us long and ever be an inspiration to all that is good."

I was a member of one of Grubb's catechetical classes. The earnestness and sincerity of his teaching still remains very vivid. Under his leadership the step of accepting Jesus Christ as Lord and Savior, and becoming a church member, had real and lasting meaning. Admiration for this revered pastor no doubt had its part in leading this writer among others, into the Christian ministry. At one time in the innocence of youth, I remember having said to Grubb, "It must be a great satisfaction to have spent a lifetime in the Christian ministry and to have accomplished all that you have done." With the modesty characteristic of a great soul, Grubb answered, "My boy, I am not thinking of the things that I was permitted to do. I am thinking of the many things I should have done and never got accomplished."

## VOLUNTARY SERVICE

(Continued from page 31)

The year 1949 witnessed an unusual growth in the longer-term voluntary service program. More than 120 volunteers served; 100 were one-year volunteers in the MCC program; 20 served from six months to one year in the (Old) Mennonite program.

The longer-term voluntary service program is more in a pioneering stage than summer service. Since Civilian Public Service there has been the long range vision that many members of the church should at some time give a year of their life for some special service of the church. The year 1949 saw the first real progress toward this vision. The peacetime conscription act exempted conscientious objectors; this provided the occasion for individual and church consideration in a special way.

The peak experience of longer-term voluntary service, 1949-50, has also given the churches an interesting opportunity to explore the available work. Although there was considerable doubt concerning the availablity of suitable projects there is evidence that in the United States there are more than enough good projects, even during peace time. Work in the South and in the mental hospitals is part of the established program. New areas include service in prisons, government children's homes, government homes for aged, migrant service, European year round voluntary service, and Latin American service through Inter-American Affairs.

The number of volunteers largely determines the variety of opportunities. The areas of MCC voluntary service units most likely to continue for some time include Gulfport, Mississippi; Mexico; Topeka, Kansas, mental hospital; MCC mental hospitals; and Europe. For the (Old) Mennonite program this would likely be the general hospital in Kansas City and for the Mennonite Brethren, the Texas mission. Gulfport is a minimum symbol of our love and concern for a down-trodden people in the neediest part of our country. Here is a community not unchurched but one which needs a practical Christian witness which points to real discipleship. Our "handles" of service in Gulfport are varied—recreation and Bible teaching in a circuit of schools for colored children, construction assistance for schools and churches in the community, assistance in public health, plus the strong Bible teaching and recreation work during the summer.

Topeka, Kansas, has become established as one of the outstanding psychiatric centers. Here we have a continuing year-round service unit. Some members are in the special Menninger Psychiatric Aide School. A Mennonite friend has purchased a house for unit headquarters.

Gratefully one can acknowledge God's leading in the development of this program. Basically it is an expression of service which comes as a response to God's love in Christ. It is actually extending the witness and service of the church in new ways by young people who are experiencing the abundant life.

# Books in Review

## Conrad Grebel

*Conrad Grebel, 1498-1526. The Founder of the Swiss Brethren Sometimes Called Anabaptists,* by Harold S. Bender, Goshen, Indiana: The Mennonite Historical Society, 1950. pp. XVI, 326. Price $3.50

In presenting the life and contributions of Conrad Grebel, Harold S. Bender has filled a great gap in Anabaptist research. The life story of most of the early leaders of the peaceful, as well as of the radical type of Anabaptism, had been written, but there was no complete biography available on Conrad Grebel. Among those who previously undertook to write on Conrad Grebel, Christian Neff probably made the most detailed contribution in *Konrad Grebel, Sein Leben und Wirken.* Naturally, numerous studies pertaining to the Swiss Brethren and the Swiss Reformation in general contained much information about Conrad Grebel, but Harold S. Bender's biography of Grebel is the first exhaustive and scholarly study based on all available sources and publications.

The life and contributions of Conrad Grebel are presented in ten major chapters, which include his youth, study, friendship with Zwingli, his share in the founding of the Swiss Brethren and his theology. Appendixes contain selections from Grebel's writings and a list of his letters and writings. The book has some illustrations, a bibliography and an index. The Mennonite Historical Society plans to publish a second volume containing the letters of Conrad Grebel, translated into the English, most of which have been published in the original Latin in the *Vadianische Briefsammlung.*

Bender makes a careful study of the influences which the young patrician Grebel underwent while he was a student at Basel, Vienna, and Paris. Grebel's relationship to Erasmus, Thomas Müntzer, Carlstadt, Zwingli and others have been investigated. The author comes to the conclusion "that through personal contact, Zwingli and Zwingli alone, exerted a decisive influence on Grebel's thinking," "Carlstadt's influence on Grebel was slight," and that "there was no direct influence of Müntzer's thought upon the content of Grebel's thinking." Comparing Grebel's belief in nonresistance with the pacifism of Erasmus, he concludes that the latter may "have opened the door of his mind to the teaching of the New Testament" along these lines, but that Grebel soon went beyond a humanitarian pacifism to the principle of biblical nonresistance. The growth and dramatic inner struggle of Conrad Grebel are forcefully portrayed.

The reviewer considers Bender's presentation of Grebel's basic beliefs, as well as the Swiss Anabaptists in general, as being sound and in harmony with the facts. The question could be raised whether the leading role of Grebel as "founder of the Swiss Brethren" has not been slightly overemphasized and whether not too much effort has been put forth to disassociate Grebel from such men as Erasmus and Müntzer.

When it comes to a systematic presentation of the basic beliefs and doctrines of Grebel and their sources, we are somewhat disappointed. It is true, Grebel was taken away in the midst of his formative years which he spent in the initial work of organizing the brotherhood and had little opportunity to express himself in writing. However, if Zwingli, next to the Bible, was the main source of influence on Grebel, it should be in place to make a more complete comparative study of Zwingli's and Grebel's teachings, as well as their sources.

A glance at the enormous amount of Zwingli literature, which has been accumulated during the last decades (see: *Church History,* June 1950), makes it evident that there is a partly unexplored field in the realm of a comparative study of doctrines, their sources and development as held by Zwingli and the Swiss Brethren. Such a study should be of great help to better understand the Swiss Brethren and their relationship to Zwingli.

—Cornelius Krahn

## Mennonite Piety

*Mennonite Piety Through the Centuries,* by Robert Friedmann, Goshen, Indiana: The Mennonite Historical Society, 1949. pp. XV, 287. Price $3.50.

The book consists of two parts: *Anabaptism and Pietism,* and *Mennonite Devotional Literature, 1600-1800.* In the first part the author deals with his materials under such chapter headings as: Fundamental Characteristics of Anabaptism and Pietism, The Influence of Anabaptism on Pietism, Spiritual Changes in European Mennonitism, The Concept of the Spirit, etc. The author's thesis is that there is a basic difference between the beliefs and principles of early Anabaptism and those of Pietism. The latter is understood as a form of piety as it found expression during the eighteenth and ninteenth centuries in Pietism in Germany and in Methodism and revivalism in England and America. Friedmann discloses a general knowledge of Anabaptist thought and literature and his keen observations are challenging and stimulating.

For some reason in this part the author selects Swiss Anabaptism "as the main representative" and restricts his investigation largely to this group. And yet it is the area of Holland, Crefeld, and Hamburg which more than any other offers many opportunities for study along these lines. There is much material available on Tersteegen, W. de Clerk, Jan de Liefde, the van der Smissens, Denner, and others. We would like especially to mention the wealth of correspondence and intimate contact between the van der Smissens of Hamburg and the Wesleys.

The second part of the book presents a study of Mennonite devotional literature in which the Dutch-Hamburg-Danzig area is represented more strongly than the Swiss. The obvious reason for this is that most of the Mennonite devotional literature originated in that area. The author also discusses non-Mennonite devotional literature, Mennonite prayer books, and in a final chapter, the spiritual development of the Mennonites in America.

It is surprising with what flexibility the author penetrates into this literature regardless of the language in which it was written, and with what expertness he analyses the contents, and reports about the various editions of the books. At times the reader is under the impression that the *geistesgeschichtliche* approach gives way to the bibliographical. (The author is mistaken when he states that Peter von Riesen printed the "complete works of Menno Simons" (p. 140). It was the *Fundamentbuch* only.)

A study representing a pioneer work in a new field will hardly be without weaknesses. A number of them are due to the fact that Friedmann started his study along these lines years ago, publishing the findings in numerous articles which he failed to integrate and weave into a cohesive whole before they were published in book form. This is also obvious when one looks for some studies that have been made along these lines during the last ten years and finds no reference to them. It must also be said that some earlier basic studies are conspicuously absent in the footnotes and in the bibliography.

One wonders whether Anabaptism and Pietism have not been contrasted too strongly and one speculates on what would have happened to Mennonitism as "*die Stillen im Lande*" if it had not been revived and quickened by Pietism and revivalism? One would also like to ask why, if Pietism "exercised an extraordinary and beneficent influence" on the Mennonites in Russia and if the impact by the Moody movement" through John F. Funk caused a "great awakening," did Pietism have an adverse influence on Mennonitism in Pennsylvania? A consultation of the dissertations of S. F. Pannabecker, Paul Shelly, and Friedrich Nieper would have been helpful along these lines.

Unfortunately, Friedmann has limited his study predominantly to the devotional books in use among the Pennsylvania German Mennonites. If more consideration had been given to the various groups of Mennonites from Russia, Poland, and Russia this would have altered the picture somewhat.

These few questions and critical remarks do not change the fact that Friedmann has made a very valuable, unique, and challenging contribution by presenting this book. He has opened, for the American Mennonite scholar, a labyrinth of possibilities and challenges. Not only are there many areas in the field of Pietism and devotional literature which deserve greater attention and study, but there are also vast fields of investigation in the realm of songbooks, catechisms, doctrinal books, as well as in the expressions of piety in sermons, diaries, and correspondence which have been accumulated in our homes and libraries.

Most scholars of Mennonitism or others seriously concerned with the future of our heritage will agree with the basic thesis of Friedmann, namely, that in essence Anabaptism was more biblical, more disciplined in following Christ, and more aggressive in promoting his cause in the everyday life than its descendants who came under the influence of a quietistic, emotional and passive type of piety so common to Christianity everywhere.

—Cornelius Krahn

## *Martin Luther*

Roland H. Bainton, *Here I Stand,* Abingdon-Cokesbury Press: New York, 1950. 422 pp. $4.75.

Roland H. Bainton, *The Martin Luther Christmas Book.* The Westminster Press: Philadelphia, Penna., 1948. 76 pp. $2.50

Roland H. Bainton, the well-known historian and author of the popular *Church of our Fathers,* has now produced a standard book on the life and contributions of Martin Luther. Very few men have been the object of so much research and such contradictory results of the same, as that of Martin Luther. It is therefore very significant that a man like Bainton would take out time to present a biography of Luther. And this he has done in a splendid way. In no way does he attempt to make a "sinless saint" of Luther. He presents the struggles and the contradictory views of Luther as they were. Like all other books written by Bainton, it is legible, dramatic, at the same time based on very extensive research. Bainton is one of the few historians who writes history as if it were a drama or a picture book. He illustrates his books beautifully.

Some of the chapters from the book are as follows: "The Cloister," "The Gospel," "The Onslaught," "The Wild Boar in the Vineyard," "Here I Stand," " My Patmos," etc. Of special interest to us is Luther's relationship to the Anabaptists. Bainton does not excuse Luther's radicalism along these lines, but makes it clear and more understandable why Luther acted as he did.

The basic belief of Luther was that man is saved by faith alone. Wherever he feared that the essence of the Gospel was being perverted, as he thought was the case with Rome, with the peasants, with the Anabaptists, and others he could be a fierce fighter. This book will help much to form a better understanding of Luther , Protestantism in general, and the Gospel.

Bainton's *Martin Luther Christmas Book* consists of a collection of translated sermons dealing with the Enunciation, Visitation, Nativity, Shepherds, Herod, Wise Men, and Presentation. This book is richly illustrated with beautiful reproductions of celebrated woodcuts by Schongauer, Dürer and others. Christmas will easily become more meaningful by reading the messages of this little book.

—Cornelius Krahn

## *Mennonites the World Over*

Was Rembrandt a Mennonite? This question has been discussed by many scholars. A summary of these discussions with some new suggestions and conclusions have been made by Dr. Rotermund who has written a study on this subject.

Who said that Mennonite books have no market and that *Borshtsh, Zwieback,* and *Schnitz un Gnepp* are out dated? The John C. Winston Company sold 50,000 copies of *The Mennonite Community Cookbook* in a few months.

*Der Bote* recently carried a very stimulating and challenging article by D. Paetkau on "Why We Lose our Youth." (*Der Bote* No. 42-44, 1950).

John E. von Brakel, an outstanding Mennonite minister and theologian in Holland, died recently. Influenced by the Woodbrook Quakers of England he did much to deepen the spiritual life of his brotherhood and was instrumental in reviving some Mennonite principles and activities as they are finding expression in the Elspeet *Broederschapsbeweging.*

B. H. Unruh, well known European Mennonite scholar and lecturer, has rescued some of his manuscripts while the major part of his archives is lost. He is looking forward to publishing a volume on the Mennonites in Russia and their background.

C. F. Klassen and C. L. Graber have been charged by the MCC with the responsibility of re-settling some former Prussian Mennonites in western Germany.

Kiehl and Christian Newswanger, father and son, of Lancaster County, Pennsylvania, have made the Amish the object of their art. Their paintings, drawings, and etchings have been exhibited at many places including the Carl Schurz Memorial Foundation, Philadelphia, and are in the permanent collection of the Library of Congress.

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GENERAL CONFERENCE MENNONITE PRESS

(Continued from page 37)

highly technical, highly competitive, very exacting! Will our people be willing to invest the necessary capital and to stand the almost-certain losses due to the fact that practically all of our conference publications have too small a list of readers to justify the relatively large initial expense? Will Mennonite printing be able to keep up with the highly developed color processes which are now creeping into the larger publications, but which are extremely expensive, and which are financed, for the most part by the off-color industries—liquor and tobacco?

But for all these problems there are, of course, to us as Mennonites as well as to others that are willing to avail themselves, the Infinite Resources—adequate not only for the day but for all days. To those resources we must return in a technological day, again and again, as our forefathers returned in their day when their problems were far less technical than ours today.

# *Mennonite Life*

## *From Editors to Readers*

*Now that five years of MENNONITE LIFE have been completed we pause to share with our readers some phases of the production of MENNONITE LIFE.*

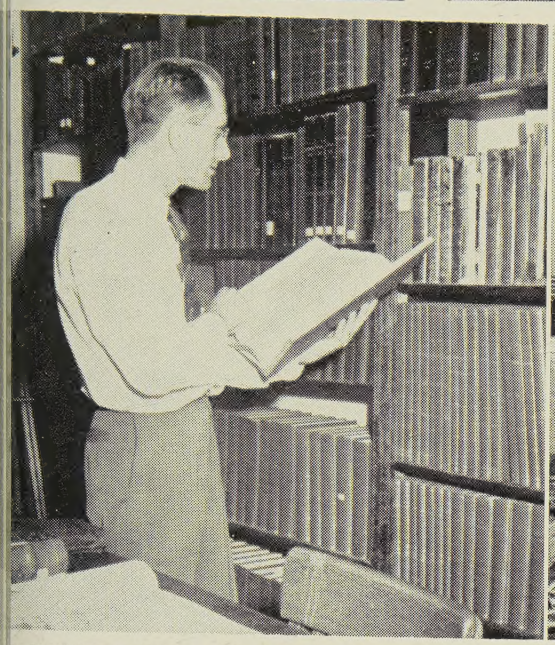
*First of all we would like to present our associate editors. S. F. Pannabecker, Chicago, and N. van der Zijpp, Holland, are not shown. (Top, left to right) J. G. Rempel, Rosthern; H. S. Bender, Goshen; Robert Kreider, Chicago; Dirk Cattepoel, Germany; J. Winfield Fretz, North Newton; Melvin Gingerich, Goshen. The associate editors submit articles and make suggestions concerning contributors and content of our magazine.*

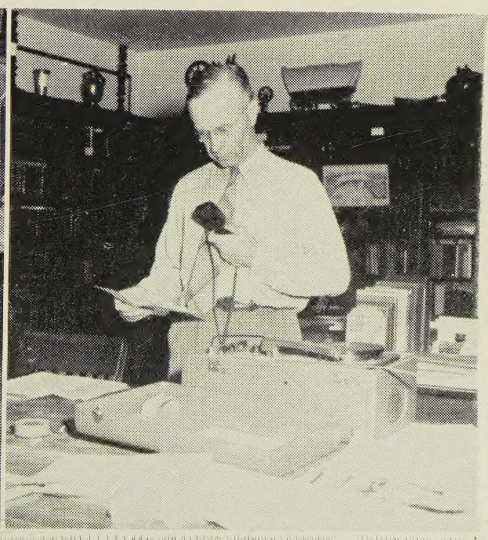
*The editors are reading manuscripts and checking the same for accuracy (second row). The large resources of the Bethel College Historical Library located in the same building are indispensible in the production of MENNONITE LIFE. Every article is read, checked, and typed many times before it is submitted to the printer. In this phase some of the associate editors and others also give assistance.*

*The accumulation of photographs is checked (third row) and the ones selected are sent to the engraver. The corrected manuscripts are sent to the Herald Book and Printing Company (see pages 40-41). Here they are set in type, proofread and corrected. Then the proofs are read several times by the editors and the articles and illustrations are fitted into a preliminary dummy. Captions are written, type is chosen for headings, etc., and the actual printing can begin.*

*In the mailing room, (left, bottom) subscriptions are received, address plates kept and corrected, and the quarterly mailings made to all parts of the world. We now have almost three thousand paid subscribers. In order to be self-supporting we need at least five thousand regular readers. The publisher, Bethel College, is now subsidizing the publication of this magazine. We appreciate the cooperation of our friends in renewing promptly and helping us gain new readers, especially during the Christmas season. A great volume of correspondence is taken care of by dictating letters into a wire recorder (center); these are then typed by secretarial assistants.*

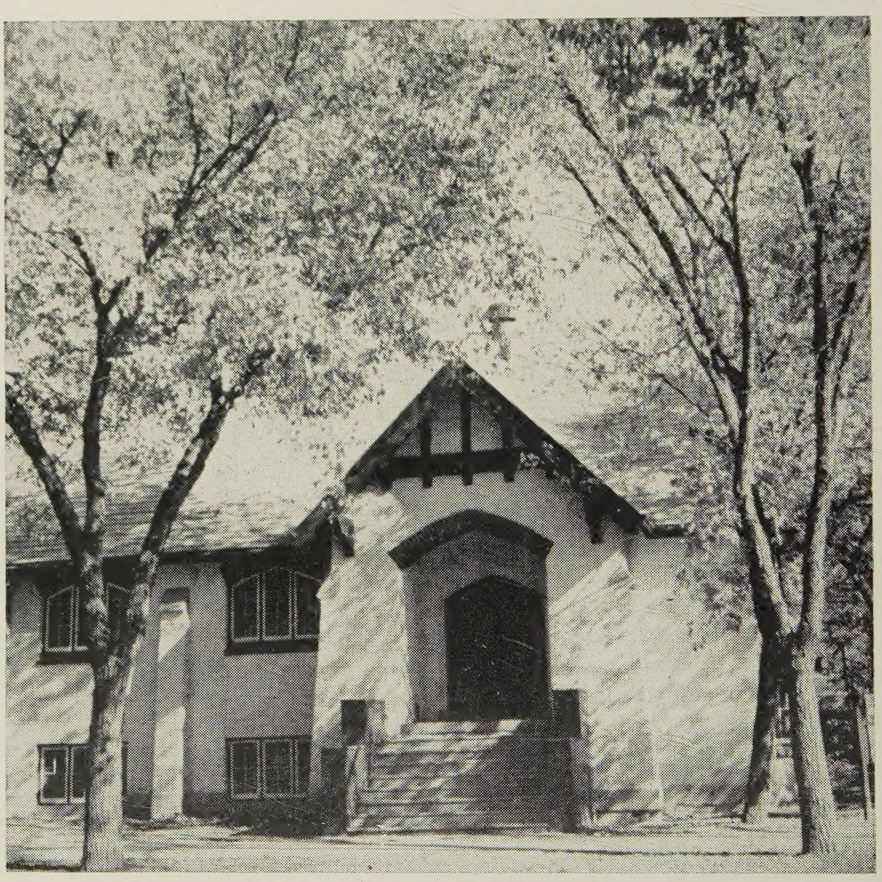
*After you have read this issue, like our reader at right is doing with a past number, your suggestions will be appreciated.*





MENNONITE LIFE

# *Bethel Mennonite Church*



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